

The cover features a solid blue background with white geometric lines. A vertical line on the left and a horizontal line at the top intersect. Another vertical line on the right and a horizontal line at the bottom intersect. The title is centered between these lines.

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The *Journal of Contemporary Development and Management Studies (JCD&MS)* is a national peer-reviewed journal dedicated to connecting research to practice. *JCD&MS* recognises the value of qualitative, quantitative and mixed/interrelated methods in analysis of data. The journal seeks to be relevant both to a core disciplinary constituency of Alternative Providers of education, of Universities as well as a broader readership. It is the official research journal of London Churchill College (LCC) and actively encourages contributions from individuals and other educational institutes.

Manuscripts published in *JCD&MS* are double-blind peer reviewed by accomplished scholars in the subject area of the manuscript and in the disciplinary approach used.

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In Appreciation

Tim Priestman, Requiescat in Pace



Tim brought to the College a lifetime's experience of industry and academia. Until April 2020, Tim was our Head of Student Engagement, a post he filled with enthusiasm, aplomb and most of all a sense of dedication. He was responsible for a very successful series of student engagement activities, including Employers' Fora, establishing solid contacts with businessmen and the caring society which he considered essential contacts for students planning their futures as well as many popular visits to places of student interest.

It is through his efforts that the College has a blossoming Alumni department supported by a team he has initially trained.

Our Staff have fond memories of this warm caring man, as witnessed in their statements in the College's Memorial Card. He continually took up causes where he considered inconsistency or arbitrary behaviour was a problem. He loved fighting for the 'underdog'. He would challenge in his inimitable way, very effusive, always polite.

He was a valued and valuable member of the College's senior management team, In meetings he tended to say little but what he did say had gravitas. He preferred arguing a position to writing reports; however, his reports were always succinct and focussed.

He is much appreciated and missed as a colleague and friend.

Introduction

London Churchill College has experienced a challenging year in 2019-2020. In particular, the Pandemic Crisis and the three-month national lockdown that followed in the Spring and early summer of 2020 have adversely impacted teaching and research activities in the U.K. Higher Education Sector. In response to these crises, the Principal Editor, in consultation with College officials, is publishing Volume 8 of the *Journal of Contemporary Development & Management Studies (JCD&MS)* as a single issue. Although JCD&MS's traditional remit to explore issues relating to business, education and health care continues to be honoured, the remit has been widened to include a more diverse array of interesting contributions produced by authors who have different subject and cultural interests. The eight articles published in volume 8 reflect the talents, diverse interests and multi-cultural perspectives of those individuals.

I am also pleased to announce that the range of contributions offered has been extended in respect of publication types and countries of origin. Two articles have been written by academics associated with Malaysian Universities, marking a positive move towards strengthening research ties with academics and researchers situated in that country. In addition, volume 8 features the first dissertation produced by a student registered on RenaSup programmes delivered in France, validated by Coventry University. Plans are to make this a reoccurring feature, aimed at encouraging foreign students registered on HE programmes taught in English outside the UK to submit good quality work for review and publication.

Peter Bathmaker's, Editorial, 'The Practical Challenges of Effective Governance', provides an interesting and provocative account of the responsibilities and issues confronting governors and non-executive directors (NEDs) in public, charitable and private HE institutions. Although Governors and NEDs occupy the top layer of organisations and have designated responsibilities for ensuring institutions are run effectively, their time to accomplish this aim is limited to a few meetings a year. Although they may learn more about the organisation, they will never be a part of it. In his view, guidance provided to governors and NEDs has focused more on what constitutes good governance than explaining how good practice can be achieved. The author maintains that the gap can be addressed by implementing pro-active measures such as setting out requirements for Executives, overseeing external and internal audit processes and ensuring that trustworthiness is embedded throughout the institution.

Dr Mohd Abbas Abdul Razak's and Dr Nik Ahmad Hisham's article, 'A Critical Appraisal of Freud's Ideas on Man and Personality', initially printed in the *Journal of Islam in Asia*, V10, number 1 in abridged form, is re-printed here in its original form as an extended paper, with the permission of the authors. Initially, the authors provide a detailed description of Freud's main ideas on personality development, giving particular attention to his views about the Id, Ego and Supergo and the part each plays in the formation process. Detailed discussions follow in respect of the five stages identified in psychosexual development. Particularly interesting in this article, are the authors' wide-ranging analyses of the personalities, ideas and events shaping Freud's negative views on human nature and personality development, which build upon knowledge presented in the two earlier sections. Although the authors disagree with his pessimistic view of mankind, they conclude that Freud's views on personality development, whether right or wrong, still have some relevance and continue to influence psychologists today.

Dr Nick Papé's article, 'Facing Challenges Presented in Resolution of the Oedipus-Complex (OC) in Modern Society' explores issues arising about Freud's views on the Oedipus-Complex as an essential stage in personality development. Written 100 years ago in the context of Western society, where children commonly had a single set of male and female parents, to what extent can Freud's views explain OC processes in personality development today, where children are raised in "different constellations of familyhood". In the author's view, although interest still remains in Freud's work, his ideas about the Oedipus-Complex process should be readjusted to accommodate changing social norms.

George Shankster, in point of view, 'BACK TO THE OFFICE!... but why?' provides a thoughtful, provocative argument for restructuring current economic and employment structures in the aftermath of Covid-19. In his view, over the past three decades the economic power of cities increased substantially, eclipsing the

importance of town centres. The bulk of employees commuted to cities (urban areas) to earn their livelihood in “bubbles of economic activity”. The emergence of a global pandemic in 2020 disrupted working patterns and economic growth. In the aftermath of Lockdown, should the country return to the way things were? The author argues that it would be better to rebuild regional economies and move the focus away from city centres. In this way, towns could become mini-economic hubs again and a more equitable life balance could be sustained for everyone.

Isabel Morrel's and Dr Nick Papé's article 'The Rise of Syrianism through Islamism, Globalisation and Collonisation in the Middle East Diapora' is the third and final article in the three-part series, published in *JCD&MS*. Their research indicates that the current identity crisis in Syria is the product of “unstable competing components of Arabism, Syrianism and Islamism” co-existing within the Country. They attribute current political and social instability in Syria to a complex combination of external and internal forces. Under colonialism, the French Mandate promoted societal divisions which provoked political instability after France departed. Thereafter, for a time, Hafez's façade of a Syrian national identity suppressed pre-existing social, cultural and religious difference, but his successor's weaker control over the country enabled cracks in the social order to resurface, and, ultimately, to break apart.

Dr Mohd Abbas Abdul Razak and Dr Muhammad Adil Khan Afridi, in their article, 'Man and Creativity: a contrastive Analysis between Western and Islamic Psychologies', begin by comparing four important, but different, views on the nature of man, as a preface for undertaking a detailed analysis of the views on creativity associated with each approach. In this article, psychoanalysis (represented by Freud), behaviourist, humanist and Islamic perspectives on creativity are compared and discussed in detail. The authors point out that regardless of the different views expressed, all human achievements in the past have been realized as a consequence of human creativity, inventiveness and innovation. They conclude that man should use his/her creative gifts to create a better world, not to generate war or destruction.

David Pearce's article 'State intervention in Mobility-as-a-Service: steering emerging mobility services towards inclusive outcomes in London' provides an in-depth review of current literature in Mobility-as-a-Service (MaaS) and the extent to which social inclusion is being taken into account. In his view, the split between national, regional and local authorities and an increase in the number of non-state actors participating in transport management are constraining efforts to develop a transport system that provides access for all. The author argues that a well-planned MaaS system can increase social inclusion, but one that is poorly designed will exclude disadvantaged groups. He recommends that a regulatory framework for MaaS be developed that features key principals for social inclusion.

Marina Krämer's article, 'International Framework Agreements Shaped by the Countries of Negotiation: France and Germany Compared' is taken directly from her undergraduate dissertation of the same name, supervised by Dr Andrew Eisenhauer, Lecturer in Business Research at the Universities of Le Havre Normandy, Strasbourg and Coventry's RenaSup Centre in Meaux and Paris. In this article, the author uses content analysis to render in-depth and interesting analyses of IFAs in France and Germany. Interesting charts are used to illustrate the main points. She concludes that country specific cultures and internal factors must be considered when developing and evaluating the effectiveness of IFAs.

These descriptions illustrate the wide-range of topics that can be accommodated comfortably within the *JCD&MS* remit. Interested parties are encouraged to submit contributions to the Journal. Instructions are set out in the 'Guidelines for Journal Contributors', which appears as the final entry in this volume.

On behalf of the editorial team,

Dr Tommie Anderson-Jaquest

Dr Tommie Anderson-Jaquest, PhD, FHEA, FISM
Principal Editor, *JCD&MS*, Volume 8, 2020

Contributors

Adil Khan Afridi PhD, a Muslim scholar originally from Pakistan, completed his B.A. and M.A. degrees at Jamia Farooqia and obtained his PhD in Islamic Culture from the University of Karachi. In 2011, he joined the Department of Fundamental and Inter-Disciplinary Studies at the International Islamic University Malaysia International (IIUM) to teach Islamic Worldview, Islamic Civilization and Ethics. In 2018, he returned to Pakistan to take over his late father's Islamic Learning Institution. As a researcher, Dr. Adil has published several books, presented many conference papers and delivered many Friday Sermons in Pakistan as well as in Malaysia.

David Pearce obtained a BA (Hons) degree in Geography and Planning at the University of Sheffield before obtaining an MSc (with Distinction) in Transport and City Planning from the Bartlett School of Planning, University College London. His dissertation at UCL was awarded the R.B. Hounsfield Prize in Town Planning and Civic Engineering for work of outstanding merit in transport planning focusing on the ability of emerging mobility services to have unforeseen impacts on social equity. He currently works as a Principal Transport Planner for a private consultancy in London and is a Member of the Chartered Institute of Highways and Transportation. His research interests lie in emerging mobility trends, social equity in transport, and transport governance.

George Shankster obtained a BA (Hons) degree in Drama, Applied Theatre and Education from The Royal Central School of Speech and Drama. He currently works as a Digital Project Manager at BBC Studios where he has worked for the last six years, previously in a Digital Producer role. George also served on the organisation's Next Generation Board, as one of 12 individuals across the company chosen to advise and input on key strategic decisions relating to the future direction of the business, on behalf of the younger generations of the workforce. With a keen interest in positive change and transformation, politics, both within the workforce and on a societal scale has always interested him. With regularity, he puts forward topics of debate, to challenge the perceptions of others and further expand his own thinking based on the expertise of experienced counterparts.

Isabel Morrell graduated from University of Birmingham in July 2018, with a BA (Hons., First Class) in International Relations with Political Science and obtained a Master of Science degree (MS - Distinction) in Global Cooperation and Security at that University in 2019. She is currently a full-time PhD student at the University of Manchester, conducting research on the everyday lives of encamped refugees in Greece. Isabel, who is also employed as a Graduate Teaching Assistant, teaches on the Introduction to International Politics course.

Marina Krämer is a native of Osann-Monzel, situated in the [Rhineland-Palatinate](#) of Germany. She graduated with a First-Class BA (Hons) degree in Global Business from Coventry University's RenaSup Center in Paris, France in 2017. Following her passion for Human Resource Management and Sustainability, she interned at a German service provider in the field of international cooperation for sustainable development and international education work. Since then, Marina has been working as Human Resources Manager in a world-leading disaster recovery and restoration company. Committed to foster intercultural awareness and exchange, Marina is currently pursuing certification for teaching German as a foreign and second language.

Mohd Abbas Abdul Razak PhD obtained a B.A. (Hons) degree in Islamic Education from Universitas Ar-Raniry, Aceh, Indonesia. He returned to Malaysia to complete a Master's degree in Educational Psychology and a PhD in Education at the International Islamic University Malaysia (IIUM). Dr Abbas is currently an Assistant Professor in the Department of Fundamental & Inter-Disciplinary Studies, KIRKHS, at IIUM, where he teaches courses in Islamic Worldview, Knowledge & Civilization in Islam, Ethics & Fiqh for Everyday Life, and Creative Thinking & Problem Solving, Psychology, and Parenting & Family Management. Dr Abbas maintains an active research profile. He has published the book, *Iqbal's Theory of Personality: A*

Contrastive Analysis with Freud and a number of journal and newspaper articles locally and internationally in the areas of psychology, spirituality, globalization and Iqbalīyat.

Nick Papé PhD is the Principal of London Churchill College. He obtained his PhD from the University of Bedfordshire and is a Fellow of the Higher Education Institution (FHEA). Dr Papé has served as an academic at the University of Cambridge and Leicester University. As an experienced author of journal articles, he frequently co-authors articles and also acts as a mentor to less-experienced authors.

Nik Ahmad Hisham Ismail PhD acquired a B.A. degree in Economics and Geography from California State University, Fresno, an M.Sc. in Education from the University of Southern California and a PhD in Social Psychology from the University of London. He currently works as full-time Professor at the Faculty of Education, IIUM, where he holds several key positions at faculty and university levels. Teaching activities focus primarily on psychology-related subjects: in particular, Personality Development, Educational Psychology and Mental Health. Besides teaching, Dr Nik actively participates in research work and has published several books and journal articles.

Peter Bathmaker graduated with honours in chemistry from Birmingham University and holds a PGCE Certificate from Exeter University. He is a retired Fellow of the CIPD and was previously listed on the Register of psychometricians of the British Psychological Society. Peter has served as a business professional, particularly in human resource related roles, within a wide range of domestic and international companies, including the British Railways Board, Royal Dutch Shell, Dixson's Stores Group, House of Fraser, plc. and the Pentland Group. He has worked overseas in the Netherlands, Australia, the USA, Germany, Thailand, Syria and Gabon. As an independent consultant, Peter has provided advice on compensation and remuneration matters to Price Water House Coopers and public institutions in the FTSE 100 and FTSE 250. He is well acquainted with governance matters, having previously served as a school governor, then a college governor, and, ultimately, chair of a governance board. Peter currently serves as a Non-Executive Director in London Churchill College and Chairs the College's Risk and Remuneration Committee.

Editorial: The Practical Challenges of Effective Governance

Peter Bathmaker

A major issue in corporate life that has been growing in importance and focus over the last two decades or so in governance. This is a view about the issues of governance about the challenges of governance from the viewpoint of someone who has been a governor and chairman of several institutions in the commercial, public and the charitable sectors. More recently, as the chairman of the College Oversight Board at London Churchill College, I have been involved with the registration process whereby institutions of higher education must be registered by the new Office for Students (OfS) before their students can take out loans from the Student Loans Company. The matter of registration is vital; without it there are no student loans, and no student loans means no students and no College.

What is striking is the emphasis that OfS places upon governance. Governance is one of those words like 'civilisation'; everyone knows what it means, but it is impossible to define in a simple sentence. We can describe what we want of it, though. Governance is necessary to ensure that the actions of executives in managing their organisations do so in the best interests of the organisation's owners, customers, staff and the community. People of experience and standing exercise influence over the actions of executives and ensure that they behave properly in the exercise of their responsibilities. In practice this is more easily said than done. Sometimes it is difficult and even impossible to achieve. There

are, however, things that they can do to contribute to the organisations they work within.

Anyone who has been in a governance position, either as a governor or a non-executive director, knows that discharging these responsibilities is anything but easy. They sit at the top of the organisation, and their time in it is limited. They can, should and often do go into the operations of the organisation to meet the people and talk about practical, operational issues. These visits will seldom be casual, however skilled the governor's interpersonal capability. They will know more of how the organisation works and this knowledge is valuable, but they will never be part of it.

The business news carries stories every day about failures of governance. They vary from the auditors failing to spot problems in the accounts, ineffective business processes or, worse, crime.

Starting from this point I shall attempt to define what governance is, what is expected of governors, what governors face in trying to achieve this and make some suggestions about how things might be improved.

Overall the objective of any organisation should be the creation of value in the furtherance of human civilisation. This might be economic value (the simplest to define, measure and is applicable to all commercial enterprises), or educational value, or longevity (hospitals), or spiritual well-being (applicable to a host of activities). Overall,

governors' responsibility is to ensure that an organisation is creating value. It does this through actions that drive value creation, such as profit, or enhancing the knowledge and skills of students or making unwell people better. A driver of value is a manageable factor that has a direct link with the creation of value. 'You cannot act directly on value, only on the drivers of value' is an oft quoted saying of the late Jack Welch, 'Neutron Jack' who grew General Electric into the world's largest company by market capitalisation. In a well-managed organisation each jobholder should have direct responsibility over a driver of value, and, if the individual is successful, then the driver will create value.

Underlying the idea of governance is that governors are there to see an organisation is properly run for all the people who have an interest in it. For a privately owned Alternative Provider this includes the shareholders, students, the staff, the OfS, and the government in the shape of the Department for Education (DfE), as well as the press, politicians and the public at large.

While these aims are most laudable, there is a major challenge for governors regarding how they are to go about fulfilling them in only a few meetings a year.

This leads on to what should governors require of executives. From experience this can be summarised as holding the executive management to account for delivering the operational results of the organisation, behaving within the accepted norms of ethical business behaviour, ensuring that there is a long-term plan to preserve and further the interests of the

business and identifying and dealing with any wrong-doing. At the top is to define the cultural values which are seen as conforming to generally accepted norms in pursuit of the public good. These values dictate what the organisation should set out to do and how executives will go about doing it. If there is wrong-doing, the implication is that the governors should root it out. None of this baldly stated is in any way controversial, and there are guidelines. Here is an example of what is expected of governors of further education colleges, a direct quote from 'College Governance: A Guide' published in August 2014.

"The key internal accountability is to the college's governing body. Governors must hold the senior leadership to account for delivering the college's mission and for ensuring that the college serves the needs of its learners, employers and communities".

It is typical of the kind of guidance given in codes of practice in both the public and private sectors. The FCA's Listing Rules expresses similar sentiments about how non-executive directors should act in quoted public companies in a rather more detailed way, and there are many other examples.

Few governors would disagree with the sentiments. Experience shows, though, difficulties do not arise with 'what' but in the practicalities of the 'how'. On the how, guidelines are unhelpfully silent. Is this because the authors of the guidelines don't know how to achieve what is set out in them and they require in others?

Why Things Go Wrong

The blame culture, in which every misfortune is someone else's fault, permeates into what the general public expects of governance, whether it

applies to governors of public corporations in health trusts, the governing bodies of educational institutions, non-executive directors of companies or the firms that audit them. Yet the guidelines given to governors, be they from the institutions governing business or government departments responsible for public services, concentrate on good practice and process: never with identifying wrongdoing or dealing with poor performance.

Whether it is the Combined Code to the Listing Rules for public limited companies or the guidelines for governors of schools and colleges, the emphasis is always on what is required of governance. This is rarely controversial, frequently obvious, but rarely helpful in helping governors know how to achieve what is required of them. What are governors supposed to do when the accounts have been signed off by the external auditors as presenting a true and fair view of the results, the internal auditors have reported that the processes and policies running the organisation are effective, and regulating authorities have confirmed that regulations are being met?

There are frequent reports in the press about things going wrong in companies and in public sector organisations. In most of these cases one of the factors has been that the process of governance has broken down. The question is why did the process break down? Were the governors/non-executive directors asleep on the job?

There appear to be three principal reasons why things go wrong. In some recent examples, widely reported in the press, at Tesco income costs were not matched in the profit and loss

account as the principles of accounting require; so, profits were calculated using the cash income without deducting the costs incurred. This made the company look more profitable than it was. If the auditors could not pick this up, how could the non-executive directors? In the case of the Mid-Staffordshire NHS Trust, where the medical outcomes including death rates, were well outside accepted norms, the performance measures were not appropriate to measure the performance of the trust in looking after the health of patients. The management of the Trust were managing an organisation to provide a service to its clients in relieving them and ideally curing them of their ailments, not to achieve a high level of bed utilisation (which was one of the measures they had concentrated their efforts on). The management had, apparently, forgotten that. In the current case of Patisserie Valerie it looks as though there was a conspiracy among some of the directors to steal money through unauthorised bank loans but this was not picked up by the auditors. Then there are the examples of Carillion, Serco and Interserve, big companies. Abroad we have the cases of Enron and WorldCom in the USA, Olympus in Japan and Volkswagen in Germany. The list is long.

From experience, though, executives can misrepresent performance because they lack the capability to achieve their objectives and want to cover up their deficiencies. This can be compounded with inappropriate incentive schemes that incentivise managements to take decisions that may be in their interests but are not in the interests of the organisation or its stakeholders.

Finally, the commonest issue found in very large organisations (and too frequently in the public sector) is poorly structured organisation where there are too many reporting layers. The consequence is that there are levels of the organisation that do not create value or contribute to the furtherance of the organisation's strategic objectives. The people who populate these organisational levels realise this; so to protect their jobs they create procedures where they control the information on the operations of the organisation both upwards and downwards and thereby insulate top management from what is going on at the operational coalface.

In summary, the things that can go wrong and which non-executive directors and governors often are unable to access are: organised fraud; covered-up lack of capability to do the work required by key individuals; targets, objectives and incentive schemes that do not relate to the required performance of the organisation; organisational structures that hinder the achievement of the organisation's objectives.

Some Ways Forward

Nevertheless, there are things that governors can do that will reduce the problems of things going wrong. Here are some suggestions about what governors can do to fulfil their role.

First, governors should be proactive in setting out what they require of the executives. This includes defining the performance indicators by which they will judge how the business is progressing and which are directly connected to the organisation's mission, strategic and operational objectives and reflect its cultural values.

Secondly, governors should manage the external auditors, setting out what they want the auditors to judge, including how the accounts are constructed and where there are weaknesses, pitfalls and dangers.

Thirdly they should manage the internal audit and define the key business processes they want auditors to report on.

Fourthly, effective governance can only occur if the governors and the governed are trustworthy and are working towards the same success goals for the organisation. How is a governor to decide whether or not an executive is trustworthy? Underlying the principle of governance is trust: the trust that the governors have in the executives they govern that they have the best interests of the organisation they manage, and the trust the executives have in the governors that they will contribute constructively to help the executives manage better, advising on issues that are outside the experience of the executives. If this two-way trust is not there, then the effectiveness of governance breaks down.

Trust is a matter of judgement. And judgement is, as John Locke put it 'the faculty which God has given to man to supply the want of certain knowledge in cases where it cannot be had, is judgement'. Sometimes judgements get it wrong. Is this a justification for blame? In the end the path to trust is for the governors to know the executives well, and to this end should play an active role in their appointment.

Finally, governors will always find themselves shouldering the blame for something going wrong that they could not possibly have known about. This is in the nature of the role the world we live

in. In the physical sciences the idea of certainty was replaced by probability in the 19th century. The non-scientific world has yet to come to terms with this reality. Handling uncertainty and

complexity is what senior management is there for. As governors we have to live with this.

A Critical Appraisal of Freud's Ideas on Man and Personality

Dr. Mohd Abbas Abdul Razak

Dr. Nik Ahmad Hisham

Abstract

Since ancient times, scholars in the West have shown great enthusiasm towards understanding the subject on man and personality. Driven by this zeal, there appeared a multitude of theories discussing man and his nature. Though the various concepts on man showcased by the scholars complemented one another, at times their ideas also contradicted and discredited one another. Sigmund Freud (1856-1939) the founding father of psychoanalysis presented to the world a concept on man and his personality which remains controversial to the present day. In realizing the fact that Freud's ideas have a huge impact on modern psychology and people in the West, the researchers of this study would like to revisit some of his ideas on man and personality. Upon making an exposition of his ideas, the researchers too would like to carry out an appraisal on Freud and to identify some of the underlying factors that led him towards conceptualizing a theory on man which is not only degrading to man's position as the most intelligent of God's creation but also an unprecedented one in the history of modern psychology.

Keywords: Critical Appraisal, Freud, Ideas, Man and Personality

Introduction

In the wake of a divergent theory existing on man, this research is propelled to revisit some of Freud's ideas on man and personality development. Due to the controversy that surrounds his theory on personality, within the confines of this research, the researchers will incorporate some discussion on the interplay of the psychic forces namely; id, ego and superego, as explained by Freud in his theory on personality development. It is thought that such a discussion is crucial in the proper understanding of his ideas. Apart from that, the researchers also intend to make an exposition of the various developmental stages described by Freud in his theory on personality. Since every theory has some underlying factors that influence the mind of the scholars in the conceptualization of their theories, this research would like to trace some of the factors that influenced Freud's mind in providing a theory on personality which is not only controversial but unprecedented in the annals of Western psychology.

Freud's Concept on Man

Contrary to the image of man explained in the Old and New Testaments, Freud gave a negative

image of man which says that man is not very different from the rest of the animal kingdom. He is of the opinion that man is an intellectual beast

doomed for destruction. His line of thought on man seems parallel to what has been illustrated by Darwin in his 'On the Origin of Species'¹ first published in 1859. Upon reading Freud, one would discover that his concept on man is one which is pessimistic and deterministic at the same time.² His pessimistic views on man are based on his assumption that man is evil and selfish by nature.

Freud's concept is deterministic in the sense that he thought every individual is being chained to the psychosexual developments of his or her life. According to him, man is no more than an animal enslaved to his sexual impulses. He further thought that man is controlled by his libidinal impulses and therefore should be un-socialized and irrational in his behavior. As such, Freud believed that man has no freedom to cut loose from the shackles of his psychosexual development. As a result of not having the freedom of choice, man's behaviour is determined by the warring parties of his psyche; namely the id, ego and superego.

An investigation into Freud's structural model on the human psyche reveals the fact that he believed man undergoes endless tension, stress, conflict, dilemma, chaos, and a whole range of psychopathological illnesses due to the turbulence created by the forces that reside within the human psyche.³ Man, according to Freud, is driven by two types of instincts. One is the life

instinct, which he called the Eros, and the other is the death instinct known as the Thanatos. The life instinct represents all that is vital for the survival of man on earth; like hunger, thirst and sex. The life instinct functions by using a form of energy called libido. With regards to the death instinct Freud referred it to all acts of violence, aggression, war and destruction caused to human lives. On the overall, he painted a mental picture for those immersed in his thoughts that human beings are caught in an ongoing conflict between their basic sexual and aggressive needs on the one side and the demands of the society on the other.⁴

Personality Development

Through his theory on personality, Freud explained to the world that the human personality develops through a series of reactions over a period of six years during early childhood development. This period is crucial as it leaves an imprint on the adult personality later on in life. Unlike the other schools, in Freud's psychoanalysis, this developmental stage is called the psychosexual development. Being influenced by the thermodynamic principles, Freud viewed human beings as energy systems. As such, the dynamics of personality consist in the distribution of energy to the three psychic components: the id, ego and the superego. Due to the fact that, the amount of energy is limited,

¹ Charles Darwin, *Origin of Species* (New York: Oxford University Press, 2008).

² Gerald Corey, *Theory and Practice of Counseling and Psychotherapy* (California: Brooks/Cole Publishing Company, 1986), p.12.

³ Mohd Abbas Abdul Razak, *Human Nature: A Comparative Study between Western and Islamic Psychology* (Kuala Lumpur: IIUM, 1997), p.160.

⁴ R.L. George & T.S. Cristiani, *Counseling: Theory and Practice* (Boston: Allyn and Bacon, 1990), p.41.

there happens to be a power struggle in order to gain control of the psychic energy.⁵

Besides the above, Freud's psychoanalytical school of psychology believes that in order to understand personality in totality; one has to expose what is hidden in the unconscious. This effort of knowing the unconscious is not an easy task because in most instances the unconscious tries to present itself in a disguised manner. The reason for the unconscious to disguise itself is mainly due to fact that much of its contents relate to many of the repressed painful or upsetting events that have occurred during early childhood. Though such is the nature of the unconscious, access to the contents of the unconscious can be made through the medium of dream interpretation, analyzing slips of the tongue and fantasies.⁶

In Freud's view, the unconscious part of the human psyche is the fountain from which the personality of an individual emanates. To him, the conscious part of the human personality is just a small piece of a total picture of an individual which is yet to be explored. What lies below the surface of the conscious is the region of the unconscious. Freud further believed that among the different levels of consciousness of the human mind, the unconscious plays a major role in the formation of the human behaviour and personality. According to him, the human personality in the

actual sense is something that lies below the level of human awareness. By this, what Freud meant to say is that the true personality of an individual lies in the region of the unconscious. In addition to this, Freud is of the contention that the answers to most important causative factors of an individual's behaviour can be found in the realm of the unconscious. As such, he believed that the personality can only be studied by probing and exploring the contents of the unconscious.⁷

In his theory, Freud further explained that personality is a product or rather an outcome of a tense situation that occurs in the human psyche. The tense situation described by Freud is caused by the three components of the human psyche which are opposed to one another. Being opposed and warring at the same time towards one another it causes them to strive for a domineering position, one that will gain control of the human psyche. The three warring components of the human psyche are the id, ego and superego. Knowing the nature and characteristics of the three components of the human psyche as described by Freud is very essential in understanding his concept on the human personality development.

Before advancing any further on the discussion on id, ego and superego, the researchers intend to clarify some information on the origin of these jargon used by Freud. Actually, the term id, ego

⁵ Mohd Abbas Abdul Razak, *Contribution of Iqbal's Dynamic Personality Theory to Islamic Psychology: A Contrastive Analysis with Freud and Selected Mainstream Western Psychology* (Kuala Lumpur: IIUM, 2011), pp. 320-322.

⁶ Roberts S. Feldman & Joel A. Feinman, *Who You Are: Personality and its Development* (New York: Franklin Watts, 1992), pp. 21-31

⁷ Robert D. Nye, *Three Psychologies: Perspectives from Freud, Skinner and Rogers* (California: Brooks/Cole Publishing Company, 1986), pp. 12-15.

and superego are not really words coined by Freud but rather they are words used by his translator by the name of James Strachey, who translated his works from the German language into English. Originally Freud used words like “*das Es*” for id, “*das-Ich*” for ego and “*das Uber-Ich*” for superego. The corresponding meanings for the three words in English will be “the It”, “the I” and the “Over-I”. As explained earlier on, much of Freud’s ideas on the conscious and unconscious are nothing more than some borrowed ideas which he further researched and conceptualized to provide a comprehensive explanation on the human psyche.⁸

Id

In Freud’s view, the id of the human psyche forms the innate part of an individual’s personality. Every individual is born with the id. As such, the innate component of human beings finds expression through the activities of the id. The main aim of the id is the preservation of the organism which is carried out through the gratification of its innate needs. Driven by impulses, the id cares less for the protection of the individual. In getting its wishes fulfilled it does not take precaution for the survival of the individual. In the haste for gratification it may lead an individual to clash with reality, the external world and even may cause death to an individual.

⁸ See Wikipedia, Id, Ego, and Super-ego (Retrieved: 5th March 2009), <http://en.wikipedia.org/wiki/superego>.

⁹ Santokh Singh, *Limitations of Freud’s Psychology* (New Delhi: Munahiran Manoharlal, 1985).p.6.

¹⁰ Sigmund Freud, *New Introductory Lectures on Psycho-analysis* (James

The entire energy of the mental life of an individual is stored in the id.⁹

In describing the nature of the id, this was what Freud said in his ‘New Introductory Lectures on Psychoanalysis’¹⁰ and later in ‘The Essentials of Psychoanalysis’:

It is the dark, inaccessible part of our personality. What little we know of it we have learnt from our study of the dream-work and of the construction of neurotic symptoms, most of this is of a negative character and can be described as contrast to the ego. We approach the id with analogies: we call it a chaos, a cauldron full of seething excitations... It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring above the satisfaction of the instinctual needs subject to the observance of the pleasure principle.¹¹

The id which forms the first part of the human psyche acts as the basic structure for the human personality development. It is largely buried in the unconscious region of the human psyche. The id forms the first part of the human psyche. Freud who called it as “*das Es*” had borrowed this term from Georg Groddeck (1866-1934) who in turn had taken it from the German philosopher, Nietzsche (1844-1900). In his philosophical writings, Nietzsche had used this jargon to explain the impersonal part of human nature. As for Freud, the id describes the dark and inaccessible part of the human personality. To him, the id is seen as the cauldron full of seething excitations. Freud through many of his works

Strachey,Trans.)(London:The Hogarth Press & The Institute of Psycho-analysis,1933).

¹¹ Sigmund Freud, James Strachey, Anna Freud, *The Essentials of Psycho Analysis* (London: Hogarth Press and the Institute of Psycho-Analysis, 1986), p.498.

contends that the contents of the id can be made available or manifest; when one is dreaming, through slip of the tongue, through neurotic symptoms and also during a psychotherapy session. With regard to the contents of the id, Freud thinks they are negative in character in comparison to that of the ego. As to its function in the human psyche, it stands directly opposite to what the superego does.¹²

In examining the characteristics of the id one would arrive at the understanding that the id largely lies in the unconscious region of the human psyche. It forms the original system of the human personality. An individual is all id at birth before his other components of his psyche come into existence, namely the ego and superego. This situation explains that, the mind of a new born infant who is all id-ridden during birth demands for an immediate gratification of its needs when it is hungry and cleaning up when soiled. Being first to exist it serves as the primary source of psychic energy. In its nature, it lacks organization and always in the pursuit of pleasure seeking and by all means avoiding pain. In seeking pleasure and excitement it behaves as the spoilt brat of the personality, blindly and insistently demanding what it wants without taking into consideration of the desires of the superego. As such, it has no moral sense of judgment in deciding what is good and bad. As and when a tension is created in the human psyche it quickly functions to dispose or get rid of it immediately and wishes to return to a

homeostatic state. Being selfish in its principle the id acts in an illogical manner without taking heed of the things which have moral and religious values. Being driven by the pleasure principle, the id does not mature and remains as the immature and uncivilized component of the personality all throughout one's life. Its perpetual state of craving for pleasure makes it the seat of instincts.¹³

In addition to the above, the id as one of the components of the human psyche is responsible for demanding the human body to be provided with its basic needs such as water, food, sex and other basic impulses. Its existence is a timeless one which does not take into consideration of the immediate physical and social environment in which an individual lives. It is also seen as the warehouse from where an individual derives his limitless libido or instincts. Basically, the id's instincts can be classified into two contrasting categories known as the "life instinct" and "death instinct". The former is seen as a vital force responsible in calling for a pleasurable living such as eating, procreation, etc. While the latter calls for a termination of an individual's life by suggesting that death will end one's suffering in life. The death instinct is also seen as something that calls for the destruction and aggression in human lives.

¹² Sigmund Freud & Peter Gay, *The Ego and the Id* (London: W.W. Norton & Company Inc.1989a), pp.17-20, Michael Jacobs, *Sigmund Freud* (London: Sage Publications, 1991), pp.57-62.

¹³ Gerald Corey, Op.Cit., 1986,pp.12-13. Wikipedia, Id, Ego and Super-ego (Retrieved: 5th March 2009, <http://en.wikipedia.org/wiki/superego>.

Ego

In describing how the ego develops as the second component or apparatus of the human psyche, Freud gave the following explanation:

Under the influence of the external world which surrounds us, one portion of the id has undergone a special development. From what was originally a cortical layer, provided with organs for receiving stimuli and with apparatus for protection against excessive stimulation, a special organization has arisen which henceforward acts as an intermediary between the id and the external world. This region of our mental life has been given the name of ego.¹⁴

The id which forms the beginning of the mental life of an individual due to the mounting pressure from the external world may cause some part of its unconscious material to develop into a preconscious material. As a result, of this development the ego emerges. Propelled by the reality principle, the ego though seeks gratification; it takes into account the demands of the external world. In getting its gratification, the ego discovers the most favourable and the least dangerous method to get its will fulfilled. Due to this quality of the ego, it uses logical thinking in blocking some of the demands of the id. What is blocked of the contents of the id, do not stay blocked forever, except the ego allows them to manifest at an appropriate time and manner, and at times in a disguised manner. In describing this nature of the ego, Freud explained:

As regards internal events, in relation to the id, it performs that task by gaining control over the demands of the instincts, by deciding

whether they are to be allowed satisfaction, by postponing that satisfaction to times and circumstances favourable in the external world or by suppressing their excitations entirely.¹⁵

We have formed the idea that in each individual there is a coherent organization of mental processes; and we call this his ego. It is to this ego that consciousness is attached; the ego controls the approaches to motility—that is, to the discharge of excitations into the external world; it is the mental agency which supervises all its own constituent processes, and which goes to sleep at night, though even then it exercises the censorship on dreams.¹⁶

In Freud's view, the ego as the second component of the human psyche does not come to exist during birth but it is something that begins to develop after the existence of the id. He further believed that the ego is partially formed from part of the id but it modifies itself to suit the needs of the external world. Due to the reason it originates from the id, it borrows the energy from the id. Propelled by the reality principle it functions to ward off the unacceptable and reckless impulses of the id that contravene the norms and standards set by the society. It acts as the 'peace-maker' or the 'policeman' of the psyche in reducing the tension that arises due to conflict of interest that goes on between the id on one hand and the superego and the external world on the other.¹⁷ (Jacob: 1991). A more precise explanation on the characteristics and functions performed by the ego in human psyche has been given by Freud in his book 'The Ego and the Id':

The ego seeks to bring the influence of the external world to bear upon the id and its tendencies, and endeavours to substitute the

¹⁴ Sigmund Freud, *Freud: Dictionary of Psychoanalysis* (Nandor Fodor & Frank Gaynor eds.) (New York: Philosophical Library, 1950), p.65.

¹⁵ Sigmund Freud in William W. Meissner, *Freud and Psychoanalysis* (Indiana: University of Notre Dame Press, 2000), p.165.

¹⁶ Sigmund Freud, *Op.Cit.*, 1989a, p.8

¹⁷ Micheal Jacobs, *Op. Cit.*, 1991, pp.57-60.

reality principle for the pleasure principle which reigns unrestrictedly in the id. For the ego, perception plays the part which in the id falls to instinct. The ego represents what may be called reasons and common sense, in contrast to the id, which contains the passions. All this falls into line with popular distinctions which we are all familiar with; at the same time, however, it is only to be regarded as holding good on the average or ideally.¹⁸

Compared to the id, the ego is rational and realistic in conducting its role as the peace-maker. In the human psyche, it plays a dominant role by employing logical thinking in formulating action plans that can satisfy the irrational demands of the id and the unrealistic and high level of moral standards set by the superego. In describing the ego's relationship with the id, Freud provided the following analogy as to how the two are related:

Thus in its relation to the id it is like a man on horseback, who has to hold in check the superior strength of the horse; with the difference, that the rider tries to do so with his own strength while the ego uses borrowed forces. The analogy may be carried a little further. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go; so in the same way the ego is in the habit of transforming the id's will into action as if it were its own.¹⁹

From the above quote, one can sense that the ego as a mediator among the id, the superego and external world, functions by using the borrowed energy from the id. In the personified form it becomes a slave to the three masters it has to serve. Among the three, it somehow becomes more loyal to the id by allowing some of its demands to materialise. The superego which has a watchful eye on the ego will punish the ego

on its negligence with feelings of guilt and anxiety. Further information derived from Freud's theory of personality describes that the other functions of the ego are to be in charge of the defence, perceptual, intellectual, cognitive and executive duties of the human mind. Besides that, it has the qualities to judge, tolerate, conduct reality-testing, control plan, defend, synthesize information, employ intellectual thinking, and to act as a storehouse of memory. On its role in maintaining a balanced state of the human psyche the ego as stated by Freud, allows some of the aggressive and wishful demands of the id to manifest by using its defence mechanisms. The manner in which the ego allows the demands of the id to manifest its will is in a disguised or indirect manner that uses any one of its defence mechanisms. Among the defence mechanisms employed by the ego of an individual, as identified by Freud are: denial, displacement, intellectualization, fantasy, compensation, projection, rationalisation, reaction formation, regression and sublimation. However, his daughter, Anna Freud, who was a child psychologist, went on to add her father's list with other defence mechanisms like: undoing, suppression, dissociation, introjection, inversion, somatisation, splitting and substitution.²⁰

If all the above activities of the ego are carried out during an individual's state of awake and alert, then what happens to the ego when he or she goes to sleep? According to Freud, human beings go to sleep as a wish of the ego to withdraw its

¹⁸ Sigmund Freud, Op. Cit., 1989a,p.19.

¹⁹ Ibid., p.19.

²⁰ Gerald Corey, Op.Cit., 1986,pp.14-16. Wikipedia, Id, Ego and Super-ego(Retrieved: 5th March 2009, <http://en.wikipedia.org/wiki/superego>.

psychical energy from all the interests of life. By doing so, the ego is able to reduce its expenditure of energy which it uses during the state of wake of an individual in order to carryout repressions on the unconscious. During sleep, when the ego is in a relaxed condition, some of the contents of the unconscious make their way to the conscious level of the human psyche in the form of dreams. Though the body is at sleep the ego is not fully negligent of its duty to maintain a check and balance on the powerhouse of the human psyche. A point to note, that during sleep the ego is not too repressive on the unconscious. A more lucid description on the ego during sleep as explained by Freud is:

But the repressive resistance of the ego is not abolished in sleep but merely reduced. Some of it remains in the shape of a censorship impulse to express itself in the forms which it would properly assume. In consequence of the severity of the censorship of dreams, the latent dream-thoughts are obliged to submit to being altered and softened so as to make the forbidden meaning of the dream unrecognizable. This is the explanation of the *dream-distortion*, which accounts for the most striking characteristic of the manifest dream. We are justified in asserting that a dream is the (disguised) fulfilment of a (repressed) wish.²¹

Further reading of Freud's structural model of the human psyche reveals another interesting point on the characteristic of the ego. According to Freud, the id and superego do not have a will of their own as an aspect in their basic characteristics. The id has been mainly influenced by what has been passed on to it through the genes in the form of heredity, while

the superego has been influenced by the parents and others in the society. In comparison to the id and superego, the ego has a will of its own in making decision. This aspect of the ego makes it unique among all the other components of the human psyche.²²

Superego

According to Freud, the development of the superego in the human psyche comes later than the id and ego. Actually, the emergence of the superego is just a further advancement of the ego itself. Moreover, when asked, whether there is any lofty nature that comes out of man in the process of his growing up, Freud said, it is the superego. In his view, the superego is the higher nature of man in his psychological development. Freud's own words on the existence of the higher nature of man are:

... but now that we have embarked upon the analysis of the ego we can give an answer to all those whose moral sense has been shocked and who have complained that there must surely be a higher nature in man: 'Very true,' we can say, and here we have that higher nature, in this ego ideal or super-ego, the representative of our relation to our parents.²³

In further elaborating on the superego, Freud stated that the development of the superego within the psyche involves the process of integration of two aspects within the superego. The first aspect of the superego is called the conscience, while the other is called as ego ideal. The conscience which abides within the superego is actually the internalized punishments and

²¹ Sigmund Freud, *An Autobiographical Study*, (James Strachey Trans.), (London: The Hogarth Press & The Institute of Psycho-Analysis, 1948), p.81.

²² David Stafford Clark, *What Freud Really Said* (New York: Penguin Books, 1987), pp.110-112.

²³ Sigmund Freud, Op. Cit., 1989a, p.32.

warnings which an individual learns during the process of growing up, while the ego ideal refers to all the rewards and positive values which an individual derives from his or her parents and the society. The combined forces of these two aspects of the superego; conscience and ego ideal, will communicate to the ego feelings of pride, shame and guilt.²⁴

The formation of the superego marks the third and last component of the human psyche. While the id on its part strives for spontaneous self-gratification without considering the immediate social demands, in contrast to that the superego on its part induces an individual to act in a socially acceptable manner. Moreover, it helps individuals to fit well within the society one lives, by controlling their sense on what is right, wrong, evil, guilt, virtue, etc. The superego can also be described as the embodiment of the internalized traditional values, lofty ideals of the society, and also religious teachings passed on by parents, school and society. Due to its internalized moral values it works on the ideal principle and takes the judicial branch of the personality. For every good or moral/ethical behaviour of an individual, the superego presents psychological rewards like feeling proud of oneself, self-love, etc. On the contrary, for every bad action, one is punished with a sense of guilt and inferiority. Freud asserted that during its early days of formation, parents play a crucial role in transferring their values to the child. As a continuation to the role played by the parents, during the later part of a

child's development, the role will be shared by teachers and those who have authority over the child. In describing the precise timing of its formation, Freud said that it happens during the dissolution of the Oedipus complex and the superego is formed through the identification with and the internalization of the father figure in a boy. In the case of a girl, the identification happens by imitating the mother. Driven by the ideal principle the superego does not strive for pleasure but for perfection.²⁵

In comparing the nature of the superego with that of the id one might most aptly consider that the nature of the superego is directly opposite to that of the id. Though this is true in one way, by looking from another angle one can detect that there exists one striking similarity between the two. Unlike the ego, the demands of the id and the superego are unrealistic as both go to the extreme level in getting their wish fulfilled. In the case of the id, it is always in pursuit of gratifying its desires without taking into account the reality faced by an individual. Likewise, the superego too propels towards perfection in every moment of an individual's life. As explained earlier on, under such a situation when the id and the superego get to their extreme ends, it is the ego that comes in between the two demanding components of the psyche to rationalize things by explaining the presence of the real world that exists outside of the human psyche. Another interesting distinction made by Freud on the representation of the ego and the superego in the human psyche is this:

²⁴ Ibid., pp.30-35.

²⁵ Sigmund Freud, *The Future of An Illusion* (James Strachey, Trans.) (London: W.W. Norton &

Company, 1989b), pp.12-17. See Sigmund Freud & Peter Gay, *The Ego and the Id* (London: W.W. Norton & Company Inc., 1989a).

By setting up this ego ideal, the ego has mastered the Oedipus complex and at the same time placed itself in subjection to the id. Whereas the ego is essentially the representative of the external world, of reality, the super-ego stands in contrast to it as the representative of the internal world, of the id. Conflicts between the ego and the ideal will, as we are now prepared to find, ultimately reflect the contrast between what is real and what is psychical, between the external and the internal world.²⁶

In realizing the various functions of the id, ego and superego in the human psyche, it can be generalized that the id forms the biological component of the human personality. Its place being in the unconscious, it is also the storehouse with unlimited libidinal and aggressive energy. Driven merely by instincts it is irrational and illogical in its demands. Its goal is the instant gratification of its instinctual drives which operate on the pleasure principle. This quality of the id causes it to rush in haste to get its demands gratified. On the other hand, the ego which forms the psychological component of the personality works on the reality principle that takes into consideration of the external world. In other words, the ego is the representation of the external world of reality. While the superego being the third component of the psyche forms the representation of the internalized cultural values. As such, it forms the social component of the personality which is propelled by the ideal principle.

In assessing the roles played by the three components of the human psyche it can be stated here that in the case of a well-adjusted individual, the ego is not a servant but the master who is in control of the psychic powerhouse. It only allows

the legitimate needs of the id and the superego, and thwarts the irrational and unrealistic demands. As a master who does not give in to the pressure that comes from the id and superego, the ego of a well-adjusted individual plays the vital role as a mediator or an arbitrator of the psyche. With such a role, the ego becomes the controlling apparatus of the psyche.

The investigation on Freud's ideas on the three entities of the human psyche also reveals that the existence of a strong ego provides an individual with the propensity to sail through smoothly all the turbulent situations in the form of crisis and conflict that go on in between the id and the superego. As a result of the ego's ability to resolve matters amicably that happen in the psyche, an individual will be able to enjoy a good state of mental health. On the contrary, if the ego becomes weak, the scene that takes place in an individual is the crumbling down of his or her personality. In such a situation, the individual is led to a state of psychosis.

Stages in Personality Development

According to Freud's theory on personality development, the human personality develops in stages over a period of time going through five stages in succession. In some cases, the progress is not a smooth one, but one with relapses to an earlier stage of development. In some individuals a fixation can cause an improper development leading to a psychological problem at a later stage in life. Under normal circumstances, personality development which starts at birth ends when an individual reaches his

²⁶ Sigmund Freud, Op. Cit., 1989a,p.32.

or her adolescence, and may continue on during adulthood. In Freud's psychoanalysis, the development through which the personality of an individual unfolds is called the psychosexual development. Freud preferred to use the term psychosexual because his whole theory of personality is pivoted on the human sexual life. He painted man's image as an intellectual animal who is enslaved to his psychosexual development, and said many unpleasant things about man.²⁷

Freud's theory explains that at a particular point during the developmental process of personality formation, certain body parts exclusively become sensitive to sexual and erotic stimulation. The erogenous parts stated by Freud in his theory are namely the mouth, anus and the genital regions. He further postulated that a child will not progress to the next stage without resolving the immediate stage he or she is in. In case, if the needs at a particular stage are not fulfilled, this may cause a state of frustration. Conversely, overindulgence can cause reluctance on the part of a child to progress on to the next stage. So, both scenarios (frustration and overindulgence) can cause fixation that can affect an individual's personality during adulthood.²⁸

An in-depth study of the psychosexual development explained by Freud in his theory will reveal the fact that most of what he said on the human behaviour during the formation of personality at times can be unpleasant and vulgar

for the morally and spiritually oriented individuals. Nevertheless, one cannot discard such information for the reason they are essentially important in understanding what he meant as personality, and also how it develops in human beings. With this principle, the researchers will advance further by carrying out an exposition in describing the five stages of the psychosexual development explained by Freud in his theory of personality.

Oral Stage

According to Freud, this stage marks the beginning of the psychosexual development. This period of development which starts with the birth of an infant will last for fifteen months. At the initial stage an infant finds pleasure and gratification in the region of the mouth in the form of sucking the mother's breast. Later the infant gains pleasure by eating and biting when food is being fed. As such, at this stage, the mouth, lips and tongue become the primary erogenous zones. Moreover, it is during this stage the id is dominant because neither the ego nor the superego is fully formed. This situation describes an id that needs, demands, and pushes for an immediate instinctual gratification. Since the baby's sense of the self is not yet developed, all its actions are driven by the pleasure principle. In Freud's view, an infant sucking the mother's breast not only attains nourishment, but also erotic pleasure:

Primarily, of course, (oral) satisfaction serves the purpose of self- preservation by means of nourishment; but physiology should not be confused with psychology. The baby's

²⁷ Mohd Abbas Abdul Razak, *Iqbal's Theory of Personality: A Contrastive Analysis with Freud* (Saarbrücken: LAP Lambert Academic Publishing, 2011), pp.195-206.

²⁸ See Peter L. Ashworth, *Psychology and Human Nature* (London: Psychology Press Ltd., 2000).

obstinate persistence in sucking gives evidence at an early stage of a need for satisfaction which.... strives to obtain pleasure independently of nourishment and for that reason may and should be termed sexual.... The most striking feature of this sexual activity is that the instinct is not directed towards other people, but obtains satisfaction from the subject's own body. It is autoerotic.... No one who has seen a baby sinking back satiated from the breast and falling asleep with flushed cheeks and a blissful smile can escape the reflection that this picture persists as a prototype of the expression of sexual satisfaction in later life.²⁹

If an infant could speak, he would no doubt pronounce the act of sucking at his mother's breast by far the most important in his life. He is not far wrong in this, for in this single act he is satisfying at once the two great vital needs... Sucking at the mother's breast is the starting-point of the whole of sexual life, the unmatched prototype of every later sexual satisfaction, to which phantasy often enough recurs in times of need. This sucking involves making the mother's breast the first object of the sexual instinct.³⁰

A perusal of the above quotations gives a mental picture to any individual who reads them to think that the act of an infant sucking its mother's breast in getting pleasure by gratifying the id impulses is very similar to an adult who indulges in a sexual intercourse. Freud believed that in both of these acts, an individual is able to get rid of the catharsis. Through the release of the pent-up libidinal impulses of the id, the psyche attains a state of homeostasis. The quotations are also opposed to the popular theories that state sexual instinct only starts to show itself during and after puberty in the life of an individual. In contrast to such a claim, Freud who believed in the

polymorphous nature of sexuality in human beings stated that it even starts to manifest itself while the individual is still in the cradle of his or her infancy:

Popular opinion has quite definite ideas about the nature and characteristics of this sexual instinct. It is generally understood to be absent in childhood, to set in at the time of puberty in connection with the process of coming to maturity and to be revealed in the manifestations of an irresistible attraction exercised by one sex upon the other; while its aim is presumed to be sexual union, or at all events actions leading in that direction. We have every reason to believe, however, that these views give a very false picture of the true situation. If we look into them more closely, we shall find that they contain a number of errors, inaccuracies and hasty conclusions.³¹

The oral stage also initiates the formation of the ego for two reasons. The first one is the delayed gratification of the id's demands, and the other is when the baby realizes that its body is distinct from the outer world as and when it experiences bodily pain, etcetera. The main experience during this stage is weaning. When this happens, the child loses the good intimacy it has enjoyed since birth. As a result of weaning that takes place at the end of this stage, the child experiences the first feeling of loss. More precisely explained weaning gives the child a feeling of being detached from the mother. Besides that, during the oral stage too, the child learns that gratification is not always instant. On the other hand, only certain behaviour will lead

²⁹ Sigmund Freud, Anna Freud, James Strachey & Angela Richards, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol.23. (London: Hogarth Press, 1964), p.154.

³⁰ Sigmund Freud & James Strachey, *Introductory Lectures on Psychoanalysis* (London: W.W. Norton & Company Inc.,1977),p.389.

³¹ Sigmund Freud & James Strachey, *Three Essays on the Theory of Sexuality* (New York: Perseus Books Group,1975),p.1.

to gratification, and this will make the child trust its own abilities if it can fulfill the necessary requirement.

Besides the above, the oral stage can also be seen as a period for oral-incorporative behaviour and oral-aggressive behaviour. These two behaviours can later become part and parcel of an individual's personality traits. The oral-incorporative behaviour describes the start of pleasurable stimulation of the mouth during the early period of the oral stage. Together with the maturity of the body, other areas of the infant's body tend to seek gratification as well. Fixation of the oral-incorporative behaviour may lead someone later in adulthood to excessive oral needs such as excessive eating, chewing, talking, smoking and drinking. On the other hand, the oral-aggressive behaviour begins when the infant starts to teeth. A child being aggressive during teething will develop characteristics like sarcasm, hostility, aggressiveness, gossip, and having a 'sharp-tongue' during his or her adulthood.³²

According to Freud, during the oral stage, if the mother frustrates the child by refusing to nurse him upon demand, or shortens the nursing period, it will cause the child to develop pessimism, envy, mistrust of others, rejecting love shown by others, suspicion and sarcasm during adulthood. On the contrary, if the child is overly nursed and it becomes abundantly satisfied, it will develop to be a person who is optimistic, gullible, and admires other people around him or her later on.

Anal Stage

This is the second stage of the psychosexual development. During this stage the erogenous zone shifts from the region of the mouth to the tail end of the alimentary canal, which is the anus region. This period starts when the child is one-and-a-half years of age and ends roughly at the age of three. During this time, the ego of the child continues to develop. It should be stated here, that it is during the anal stage that most parents train their children in bowel movement. The major experience during the anal stage is that the child learns independence, personal power, autonomy, and also learns how to cope with negative feelings. Mainly the hostility or negative feeling endured by children during the anal stage is a form of reaction shown towards their parents during toilet training sessions.

The ideal situation in the toilet training is that a child learns to adjust to the modest demands of its parents. By doing so, the child learns the importance of cleanliness and orderliness in life. This situation also makes the child to be a self-controlled individual during adulthood. On the contrary, if the child goes through harsh treatment during toilet training sessions, it will experience anger that will lead it to defecate at inappropriate places and times. This situation can later on lead the child to become an individual who will be cruel, showing excessive anger and extremely unorganized. The term used by Freud to describe this situation is the 'Anal Aggressive Personality'.

In contrast to the above, a child may also fall under the category of 'Anal Retentive

³² Gerald Corey, Op. Cit., 1986, pp.19-20.

Personality', a condition which characterizes the child's refusal to move its bowels. It is expected that the child of this nature will later on become someone who likes extreme orderliness, hoarding, stubbornness and stinginess. Freud also called the anal stage as the anal-sadistic stage due to the fact that during this stage some children tend to control or bully their parents either by withholding their faeces or defecating at inappropriate places and times. Besides that, Freud also stated that the pleasure gained by the child which was at the region of the mouth during the first year of life had now been shifted to the region of the anus. According to Freud, during the anal stage the child gains erotic pleasure through retention and expulsion of faeces.

We conclude that infants have feelings of pleasure in the process of evacuating urine and faeces and that they soon contrive to arrange those actions in such a way as to bring them the greatest possible yield of pleasure through the corresponding excitations of the erotogenic zones of the mucous membrane.³³

As stated earlier on, during the anal stage parents normally face a tough time in disciplining children in getting into a routine of moving their bowels, and also to do it in a manner which is socially acceptable. This act of getting the child into a routine will be viewed by the child differently. The child might feel that it has no freedom in moving the bowel as and when it pleases it, instead the child will be told that what it deems pleasing and pleasurable is something disgusting and the act of bowel movement should be done in utter privacy.

An infant must not produce his excreta at whatever moment he chooses, but when

other people decide that he shall. In order to induce him to forego these sources of pleasure, he is told that everything that has to do with these functions is improper and must be kept a secret. This is where he is first obliged to exchange pleasure for social respectability. From the outset his [own] attitude to his excreta themselves is quite different. He feels no disgust at his faeces, values them as a portion of his own body with which he will not readily part, and makes use of them as his first 'gift'.³⁴

Phallic Stage

By the time children reach the phallic stage, they would have gone through the previous stages of the psychosexual development, namely the oral and anal stages. It is expected that through the oral and anal stages, children would have learned their motor, perceptual and interpersonal skills. The phallic stage also marks the beginning of the change in the children's attitude of learning. According to psychoanalysis, children who start as passive learners are expected to change into active learners when entering the phallic stage. Furthermore, it is during this juncture of the psychosexual development that children are seen to be individuals who are quite well developed in their capacity to walk, talk and think.

The phallic stage starts when the child reaches three years of age. During this stage of the psychosexual development, the genital area in boys and girls becomes the erogenous region. Although the id pushes for gratification, children are not ready for the sort of sexual relationship that happens in adults. Moreover, at this tender age they are physically immature for such a relationship. It is also during this stage the children come to recognize the differences

³³ Sigmund Freud & James Strachey, Op. Cit., 1977, p.390.

³⁴ Ibid., p.390.

between the sexes by exploring their own body parts, and by curiously observing other children.

According to Freud, as the phallic stage progresses children begin to experience the Oedipus complex in their psyche. The development of this complex in a boy makes him feel strongly attached to his mother. Besides this feeling of attachment, the boy also craves to possess her sexually. While having the incestuous feelings towards his mother, the boy also feels resentful towards his father for being a rival who also has the affection for his mother. The following words of Freud explain the lustful feelings of a boy towards his mother:

When a boy (from the age of two or three) has entered the phallic phase of his libidinal development, is feeling pleasurable sensations in his sexual organ and has learnt to procure these will by manual stimulation, he becomes his mother's lover. He wishes to possess her physically in such ways as he has divined from his observations and intuition about sexual life, and he tries to seduce her by showing her the male organ which he is proud to own. In a word, his early awakened masculinity seeks to take his father's place with her; his father has hitherto in any case been an envied model to the boy, owing to the physical strength he perceives in him and the authority with which he finds him clothed. His father now becomes a rival who stands in his way and whom he would like to push aside. If when his father is absent he is able to share his mother's bed and if when his father returns he is once more banished from it, his gratification when his father vanishes and his disappointment when he reappears are deeply felt experiences.³⁵

Freud further explained, that a boy who realizes the fact that he cannot defeat his father for the reason that his father is physically strong, abandons the incestuous feelings towards his

mother. The fear that he entertains at that moment is the "castration anxiety". In Freud's view the castration anxiety is a horrible fear a boy develops by thinking that girls originally possessed a penis but was severed away as a punishment, and a similar thing might happen to his own sex organ if he is persistent with his Oedipal wishes. Due to castration anxiety the boy represses his sexual desire for his mother, and abandons the hostility towards his father. As a way out of the problem to resolve his oedipal wishes, and to get rid of his castration anxiety, the boy tries to be like his father through identification (one form of ego defense mechanism). In such a situation, the boy internalizes his father's standards and values as his own. It has also been highlighted by Freud, that at the final part of the male Oedipus complex with the fully grown superego at work, the boy internalizes all standards imposed by the parents and the society. With the development of the superego, the boy starts to form judgment of his own with regards to what is good and bad, and between what is right and wrong. With these inculcated values the boy abandons the incestuous feelings which he had developed towards his mother.³⁶

Alongside the male Oedipus complex, Freud also said something about the female Oedipus complex (Carl Jung calls it the Electra complex). In Freud's opinion, girls enter their Oedipus complex due to the fact that they do not possess the male sex organ. Penis envy in girls marks the beginning of the Oedipus complex in them. The

³⁵ Sigmund Freud, *The International Journal of Psycho-analysis*, Vol.21 (Ernest Jones ed.) (London: Institute of Psycho-Analytical Association & Bailliere Tindall, 1940), p.66.

³⁶ See Sigmund Freud, *An Autobiographical Study* (James Strachey Trans.) (London: The Hogarth Press & The Institute of Psycho-Analysis, 1948).

fact that girls do not possess a penis creates a state of competition with their mothers to seduce and have their fathers on their side. More details on the female Oedipus complex that reflect their human nature as viewed by Freud can be understood from the quotation below:

In males.... the threat of castration brings the Oedipus complex to an end; in females we find that, on the contrary, it is their lack of a penis that forces them into their Oedipus complex..... Not until the emergence of the wish for a penis does the doll-baby [that the girl plays with] become a baby from the girl's father, and thereafter the aim of the most powerful feminine wish. Her happiness is great if later on this wish for a baby finds fulfillment in reality, and quite especially so if the baby is a little boy who brings the longed-for penis with him.³⁷

Freud's final remarks on the Oedipus complex experienced by the male child are that the complex is resolved successfully through the castration anxiety, and through the boy's identification with the father figure. While in the female child, it is quite the opposite as the complex persists in her for an indefinite period of time. Female rivalry and other forms of competition with the male gender during adulthood are attributed to the unresolved envy for the penis, during the girl's childhood.

Latency stage

The resolution of the Oedipus complex marks the onset of the latency period. This period explains the prevalence of a time of calmness after the storm and stress experienced during the turbulent times of the oral, anal and phallic stages. During the latency period the structure of personality (id, ego and superego) is almost well developed in

children. The latency period has been recognized as the middle-childhood years. This stage of the psychosexual development will last roughly from the age of six to twelve.

It has been said that during latency period, much of the child's sexual urges are repressed and submerged into the unconscious of the human psyche. What seemed to be forbidden sexual impulses will go into dormancy and lay asleep in the unconscious while waiting for a reemerge at an appropriate time. Latency is also seen as a transitional stage on the way towards the development of a loving relationship during adolescence.

At the time of the latency period, children develop new interests as a replacement for the infantile sexual feelings that were present during the earlier stages of the psychosexual development. Latency marks the beginning of a period for socialization that takes place in children. As such, children show great interest in relating themselves to the external world. They like to make friends with their own sex group. Much of their time and energy will be spent in school going, hobbies, sports and friendship.

Looking from the psychological perspective, one will agree that many of the characteristics shown by children during the latency period can be classified as narcissistically oriented, which describes an inward and self-centered preoccupation, though children like to relate to friends and others. Since the id impulses have been repressed and they could not find their way

³⁷ Sigmund Freud in R.B. Ewen, *An Introduction to Theories of Personality* (New Jersey: Lawrence Erlbaum Associates Publications, 1993), p.42.

to the conscious level of the human psyche, this will cause a new form of pleasure to take place. The pleasure enjoyed by children during the latency period is mainly derived from the process of thinking.

Besides the ideal situation that takes place in the human psyche during the latency period, the possibilities for psychological problems to arise are there too. Problems may occur due to the inadequate repression done on the part of the ego to the infantile sexual impulses that occur during the Oedipus complex. Apart from this situation, other problems could arise due to the inability of the ego to use its defense mechanism to sublimate the infantile sexual energy to behaviors and activities that can be socially acceptable.

Genital Stage

This is the last stage of the psychosexual development stated by Freud in his theory of personality. It happens when children reach the age of twelve, and this stage will last all throughout their adolescence and adulthood. At this stage of the personality development, as young adolescent boys and girls will abandon their narcissistic self-love and move on towards an altruistic behaviour that shows care and concern for other individuals.

This period also marks the beginning for a more genuine love towards others, especially developing interest in the opposite sex. This happens as a result of the non-existence of the mixed and conflicting sexual feelings present during the earlier periods of the psychosexual development, namely during the oral, anal and phallic stages. As a matter of fact, the absence of

the mixed and conflicting feelings allows the reemergence of the earlier repressed forbidden incestuous feelings that were put to rest in the region of the unconscious of the human psyche.

It is interesting to note, that what reemerges from the unconscious during the genital stage is no longer incestuous in nature but it is something of a heterosexual nature which can be tolerated and acceptable by the society. As growing young adolescents, boys and girls during the genital stage become free from parental influence. Moreover, it is during this time they show signs of individuals who are prepared to take responsibility.

Appraisal

Europe at the time Freud was born was going through a dramatic change socially, politically and economically. It was a time Europe had cut loose itself from the hegemony of the church-rule, feudalism and conservatism. This development gave people the freedom of expression. The spirit of the European renaissance was still alive and could be seen in the lives of the people. Scholars expressed their freedom through artworks, paintings, literary works and scientific research. It was also a time in Europe, where old ideas of the Greek philosophers were revived and given fresh interpretation. In line with this spirit, Freud who was initially a medical doctor later propelled himself to become a renowned psychologist.

Among the many psychologists of the West, Freud was one of those who were successful in carving out a niche for himself. Modern psychology owes him a lot as all other theories on man and his behaviour are just extensions of what has been mentioned by Freud. The myriad

of theories that came after him were either in agreement or against his theory. In view of the great influence enjoyed by Freud and his theory it is not an exaggeration to state that the twentieth-century of the West was indeed a Freudian century. Freud's influence in the West is so immense that many people in the West are familiar to what has been suggested by him through his psychoanalytic theories. So powerful is the role of Freud's perspective in the understanding of human nature and human relationship that the masses in the West started to analyze human emotions and activities in life like; love, hate, childhood, sexuality, fantasy, religion, civilization, family relationship, etc. using his theories.

Apart from the above, the twentieth-century also witnessed how Freud's ideas on the unconscious, Oedipus complex, defense mechanisms, slip of the tongue, dream interpretation, etcetera, managed to capture the attention of the literary men, play-writers, movie-makers, poets, novelists. Although Freud became a household name in the West for his ideas on human nature and personality development theories, he was also a highly controversial figure during his lifetime. Criticisms on his ideas and theories on human nature and personality development are still going on even today in the dawn of the twenty-first century with the mushrooming of new theories challenging his.

According to the researchers, as the founding father of psychoanalysis, Freud has given to the world an ugly and distorted image of man. According to him, man is an intellectual beast doomed for destruction. Man, who is shackled to his sexual impulses, is deprived of his freedom of

choice. As a result of this, man's behaviour is determined by the contending components of the human psyche; namely the id, ego and superego. An exploration into Freud's ideas on the id, ego and superego has given a clear-cut understanding that man according to him is a social creature who undergoes endless tension, stress, conflict, crises, dilemma, chaos and a whole range of other psychopathological illnesses due to the turmoil caused by the hidden forces of his psyche, mainly the unconscious.

In addition to that, Freud's theory on personality development reveals the fact that the inner self of man is more dominant than his social environment. Besides that, man's personality development is very much attached to his childhood experiences known as the 'psychosexual development'. By over emphasizing the role of the id, ego and superego of the human psyche, Freud, due to the obsession he had for his theory, over-looked the significant impact caused by the environment, peer groups and the society on the personality development of man. Freud has also given the understanding for anyone who analyses his ideas on human nature that each and every individual person is devoid of the freedom to choose his or her own destiny in life rather than to be submissive to the psychosexual development in life.

The aforesaid overview of Freud on human nature is bound to kindle the curiosity of any researcher to venture deep into the roots of his pessimistic and deterministic views on man. As such, in line with that curiosity, the discussions following will be an endeavour that will unearth

the hidden reasons as to why Freud painted a bad image of man.

Darwinian Theory

One among the many ideas that influenced Freud to stigmatize man as an intellectual animal is the Darwinian theory of evolution. Having read extensively on the Darwinian concept of the human evolution, Freud was impressed with some aspects of what Darwin mentioned on the subject of human nature. The ideas that might have caught Freud's attention the most are those related to the origin of man and what his true nature is. A further elaboration on these aspects explains that man's status is the same when compared to other terrestrial beings. He is driven by the instinct for material well-being in his life. According to Darwin (1809-1882), man's origin goes back to the ape family, as such, the story that refers him to the biblical character of Adam is a fabrication. Much of man's instincts are those which he has inherited from his forefathers who belong to the ape family. Due to the many common aspects shared by man and animal, Darwin considered man to be equal to the rest of the animal kingdom. As such, man is not exalted in nobility, superiority and spirituality in comparison to animals.³⁸

Influence from Nietzsche and Schopenhauer

Apart from his admiration towards the works of Darwin and Goethe, Freud was also a great admirer of Nietzsche the German philosopher (1844-1900). Reading Nietzsche's philosophical

ideas in a way could have influenced Freud. By going back to the annals of history, one would come to realize that Nietzsche was the one who spoke about the development of the ego much, much earlier than Freud. Hence, there is a great possibility that Freud who came later might have taken great interest and consideration of the 'ego philosophy' spoken of by Nietzsche. It has been mentioned by many researchers on Freud that he accommodated what has been spoken of by Nietzsche on the human ego into his own theory on personality which gives the ego the pivotal role in the human psyche as the component that mediates between the id and the superego on one hand and the external world on the other. Surprisingly when Freud was confronted during his life time with the question as to whether he had assimilated some ideas of Nietzsche with regards to human nature and personality. The answer to such a claim was a refutation by Freud. He refuted the claim by saying the following:

Nietzsche, another philosopher whose guesses and intuitions often agree in the most astonishing way with the laborious findings of psycho-analysis, was for a long time avoided by me on that very account; I was less concerned with the question of priority than with keeping my mind unembarrassed.³⁹

By stating the above, Freud went on to say that Nietzsche's ideas on man were parallel to his own findings in some mysterious ways. Moreover, he also stated that his findings on human nature were an outcome of a tedious research and analysis done on his clients, while Nietzsche's was a philosophical one based on his intuitive and speculative thinking. Freud was also

³⁸ Muhammad Qutb, *Islam and the Modern Materialistic Thought* (Delhi: Hindustan Publications, 1985), pp. 29-30.

³⁹ Sigmund Freud, *Op. Cit.*, 1948, p. 110.

interested in Arthur Schopenhauer's (1788-1860) idea that stated sex to be the most dominant human instinct. Ideas put forward by Schopenhauer seemed to be parallel with his line of thought on how the human personality emanates from the chaotic condition of the human psyche. Thus, Freud's acquaintances with these controversial ideas provided him the impetus to come up with his own ideas on the human personality development. His theory on personality became controversial right from its inception till today.⁴⁰

Utilitarian Philosophy

By looking into Freud's theory on personality one would discover the fact that Freud could also have been influenced by the philosophical ideas of Jeremy Bentham (1748-1832) who advocated the utilitarianism philosophy based on the hedonistic concept of life. The principle found in hedonism as well as in Epicureanism explains that man by nature loves pleasure, and at the same time, by all means likes to avoid pain and suffering in his life. This aspect explained in the utilitarian philosophy can be seen clearly in the nature and characteristics of the id impulses explained by Freud in his theory of human personality development. The id described by Freud is driven by the pleasure principle, is always blind, irrational and demands instant gratification without taking into account of the immediate moral and social environment.⁴¹

⁴⁰ See Robert M. Liebert & Micheal D. Spiegler, *Personality Strategies and Issues*(California: Brooks/Cole Publications Co.,1990).

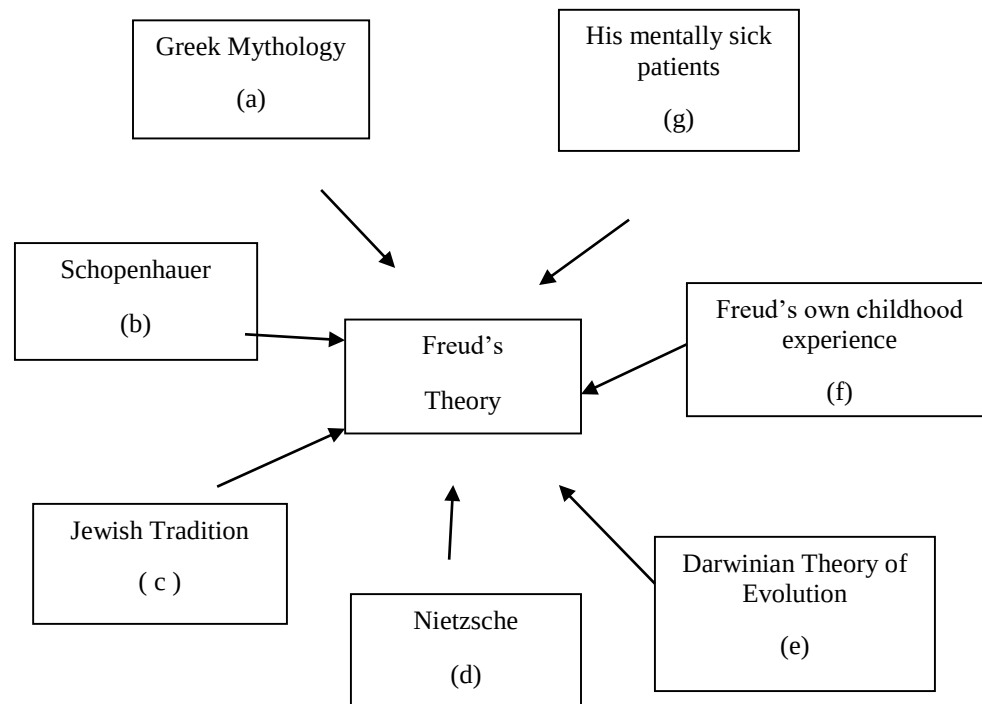
⁴¹ Mohd Abbas Abdul Razak, Op. Cit., 1997, pp.161-162

Jewish Tradition

Turning to the question on vulgarism and profanity that linger around his ideas on human nature, specifically on his theory of personality which describes the human psychosexual development, there could be more than one assumption made here to prove what really influenced his mind to write the most degrading things about man. With regard to the Oedipus and Electra complexes explained by Freud in psychosexual development, there could be more than one reason as to why he said such degrading things. One possible reason could be that Freud as a Jew who had read the Old Testament extensively during his younger days had been influenced by the many reported cases of incest committed by the holy personalities. Reading such information in a way might have influenced his mind to some degree. The incestuous stories found in the Old Testament might have given him the negative impression to think and generalize that if the nature of the holy personalities are perverted and corrupted in their actions, then the layman must be much, much more corrupted in his personality. This could have been the reason why he said many profane and ugly things about man and woman during the time they were experiencing their Oedipus and Electra complex, respectively.⁴² The diagram set out on the following page indicates the major influences shaping Freud's view of the human persona.

⁴² See Ben Edward Arkerley, *The X-rated Bible: An Irreverent survey of sex in the scriptures*(Los Angeles: Feral House,1999).See Ana-Maria Rizzuto, *Why did Freud Reject God?*(New Haven, CT: Yale University Press,1998).

What Influenced Freud's Mind



Notes:

- a) Ideas like Oedipus complex, Electra complex, catharsis and narcissism are taken from Greek mythology. While some ideas on the human psyche have been taken from Plato.
- b) He was influenced by Schopenhauer's idea that states sex is the most powerful among all human instincts.
- c) He was also well read in the stories mentioned in the Old Testament and Talmud. These stories also influenced him in the conceptualization of his theory.
- d) He had similar views with Nietzsche with regard to the power of the unconscious mind.
- e) Darwinian ideas on man and survival of the fittest linger around his own concept of human nature.
- f) During his childhood Freud was sexually attracted to his mother.
- g) Freud also relied on information gathered from his sick patients who came for psychotherapy.

In addition to the possible influences noted above, the most obvious influences seen by most scholars on Freud are the Greek mythologies⁴³. The Oedipus Rex story has a direct impact on his personality theory. Freud took the story of King Oedipus' unintentional killing of his father and his ignorance in marrying his own mother, as the basis for his supposed concept on the incestuous feelings that children have for the opposite parents during the phallic stage of their personality development.

Freud's Personal Experience

The other reason why Freud said many of the degrading things about man during his Oedipus complex is none other than the fact that he was generalizing many of his own childhood feelings which were incestuous in nature on all other human beings. His exact words on this matter are:

I have found in my case too (the phenomenon of) being in love with my mother and jealous of my father, and I now consider a universal event in early childhood.... Everyone in the audience was once a budding Oedipus in fantasy and each recoils in horror from the dream fulfillment here transplanted into reality.⁴⁴

Freud at another time, besides revealing the fact that he once had feelings of hatred towards his father during his Oedipus complex, also explained how he was sexually attracted to his mother Amalia and the maid who took care of him when he was a young boy. Freud's own

words on how he was attracted to them at a tender age are:

The "prime originator" [of my trouble] was a woman, ugly, elderly, but clever, who told me a great deal about God Almighty and Hell and who gave me a high opinion of my own capacities; and that later (between the ages two and two-and-a-half) my libido [sexual interest] was stirred up towards matren (mother), namely on the occasion of a journey with her from Leipzig to Vienna, during which we must have spent the night together and I must have had an opportunity of seeing her nudam (naked).⁴⁵

Freud's Sick Patients

Despite being affected by his own Oedipus complex, Freud as a psychologist could also have been convinced by the information he had gathered from his emotionally sick patients. By using hypnosis and later 'talking therapy' he psychoanalyzed his patients to study what was lurking from their unconscious. Through the information he had gathered from his patients, Freud arrived at the assumption that their mental maladies were deeply rooted in their Oedipus and Electra complexes. Convinced by his analysis, Freud asserted in his theory that his patients repressed or rather unfulfilled sexual feelings, which were incestuous in nature during their Oedipus and Electra complexes had caused them many psychological problems in their lives.⁴⁶

The many reported psychopathological cases of his patients and an analysis of his own mind, especially the unconscious, made Freud to

⁴³ See G.M. Karim, *The Islamisation of Psychology*, paper presented at the Third International Seminar on Islamic Thought, Kuala Lumpur: International Institute of Islam, 26-31th July, 1984. See Morton Hunt, *The Story of Psychology* (New York: Anchor Books, 1994).

⁴⁴ Sigmund Freud, *Writings on Art and Literature* (Palo Alto, CA: Stanford University Press, 1997), p.xii.

⁴⁵ Sigmund Freud & Peter Gay, *The Freud Reader* (New York: W.W. Norton & Company, 1995), p.113.

⁴⁶ See Richard Webster, *Freud* (London: Weidenfeld & Nicolson, 2003).

generalize that no individual is exempted from the phenomenon of the perverted sexual feelings that happens during childhood. In drawing out a conclusion to his investigation on the unconscious part of the human psyche and its relationship to the Oedipus complex, Freud equated man's behaviour and characteristics to that present in animals. As such, he painted the image of man to be an untamed and uncivilized creature, living behind his human mask.

It is believed widely that a true exposition on Freud's theory on personality can only be well understood when one explores his biography: in particular, the factors that give birth to the emergence of his psychoanalysis movement, and his notions on the human psyche. Whether right or wrong, Freud provided one of the systematic explanations on how personality develops in an individual from the Western perspective. He explained through his theory that the psychosexual development starts with the birth of a child and goes on till an individual attains adolescence and adulthood.

In building his theories on the human mind and personality, Freud based his theories on much of the information collected from his clients- mostly those who were faced with psychiatric problems. In addition to that, he also relied on his personal experiences, especially those which he experienced during his childhood. In deducing ideas on how the human mind works and how personality develops he used several approaches like dream interpretations, psychotherapy, slips of tongue and jokes analysis, to analyze events that happened in the human civilization and finally also the unfolding of events during his own time. Like no other researcher of his time, Freud daringly allowed himself to be psychoanalyzed by members of his own psychoanalysis movement

to probe and explore what lurks from within his unconscious mind and to interpret the hidden message of his dreams.

In the beginning, Freud showcased his research on the human psyche to the world by using the 'topographical model' which is made up of three levels; the unconscious, preconscious and conscious. Later he employed the 'structural model' to explain how personality develops in an individual. Through his structural model he explained that three components exist in the human psyche which perform different functions. The three components of the psyche are id, ego and superego. Freud also explained that the three components of the psyche are not regions of the human mind but they are mere mental constructs used by him to describe the hidden forces that reside within the human psyche which are responsible in producing the human behaviour and personality. Through the structural model Freud propounded that the unconscious forms the important part of the human psyche as it gives the impetus and driving force for all of man's activities. Moreover, his theory also states that the development of personality in an individual, his state of mental health, creativity, motivation in life and in psychotherapy are all related to the interplay of the id, ego and superego which forms the hidden forces of his psyche. Freud's theory on personality states that an individual develops a strong personality when the ego is strong and dominant when compared to the other two components of the psyche; the id and the superego. On the contrary, the development of a weak personality is attributed to the ego's weak position in the human psyche. In Freud's opinion, a weak ego gives in to the demands of the id and superego. A stable

condition in the human psyche is sustained when the ego is able to balance between the moderate demands of the id and the superego.

In describing the nature of the three components of the human psyche Freud said that the id works on the pleasure principle, the ego on the reality principle, while the superego works on the ideal or moral principle. With regards to how personality develops in an individual, Freud divided the development into five phases or stages, namely the oral, anal, phallic, latency and genital stages. Freud's theory of personality gives much importance to the psychic forces than to the social environment. As such, man's personality development is very closely linked to his childhood experiences of his psychosexual development. By placing too much importance to the roles of the id, ego and superego of the human psyche, Freud overlooked the significant roles played by the environment, peer groups and the society during an individual's process of growing up with regards to personality development. The researchers feel that Freud's theory on personality has smeared the innocence of childhood and learning at a very tender age, with immoral stories, rivalry of children against their parents and forbidden sexual wishes. Like many others who have conducted research on Freud, the researchers of this study also think that the reason for Freud arriving at such a conclusion on childhood was mainly because he relied much on the data provided to him by his mentally sick patients, and, to a certain degree, his own thoughts during his childhood. Besides this, the researchers feel that the sexual revolution that has taken place in modern times in the world, particularly in the West, reflects much of the ideas on sexuality that Freud had

championed through his speeches and writings. In the field of education, the researchers feel that Freud's ideas on personality are most unlikely to produce any good result if education is seen as a process of producing a good personality in a student. It is the contention of the researchers that if Freud had thought that man is not more than an intellectual animal, the least his theory on personality could do is to civilize the uncivilized animal that is behind the human mask.

Scientific Revolution

Living and witnessing the new scientific inventions during the Industrial Revolution had inspired Freud in many ways. The concept of heat, steam and energy mainly discussed in thermodynamics caught Freud's attention. It seems that his strong inclination towards thermodynamics had made him assimilate this idea into his theory of personality. By incorporating the idea of thermodynamics, Freud came up with the idea of explaining the human psyche as an energy system that needs an outlet for it to discharge the energy which is in the form of 'Eros' and 'Thanatos'. Freud also believed that it is only through the release of this psychic energy that the human mind can return to a state of stability and calmness which he called as a state of homeostasis. In addition to that, his acquaintanceship and working experience with Ernest Brucke and other learned men of the Vienna University turned him into a positivist. As a positivist, Freud relied much on scientific research which deals with tangible hard facts. Being scientifically oriented in his research, Freud severed all affiliations with religion. This attitude also made him an avowed atheist.

Reference to Greek Philosophy

In the area of ancient philosophy, Greece which seemed to be the 'cradle of Western civilization and philosophy' had attracted the attention of Freud. His biography and writings provide evidential proof to state that he was well read in the ideas of the Greek philosophers. It seems that Freud had benefited from reading Greek philosophy and even used some of the ideas in formulating his theory of personality. Freud used ideas and analogy taken from Plato when he described about the functioning of the human psychic using elements like; id, ego and superego. Freud in describing the tussle that goes among the psychic forces used the analogy of the charioteer and the horses, an idea spoken of by Plato (427-347BC). In addition to that, words like narcissism, catharsis, Oedipus, etcetera, had a Greek origin. The researchers are of the opinion that Freud might have felt indebted to the Greek philosophers as he had benefitted reading their ideas. Also, much of their ideas were in line with what he was developing with regards to the understanding of personality. As such, one would not find him criticizing their ideas in the vast encyclopedia of his writings on the psychoanalysis movement.

Struggle in Life

Freud had a mission in life. Living in the European environment which had a lot of hatred for the Jews in a way posed him a great challenge. The Jews living in the midst of the Europeans were deprived of many opportunities enjoyed by the other races of Europe. With the air filled with anti-Semitism, the Jews were treated with discrimination in terms of education and job opportunities. This feeling of anti-Semitism reached its peak during

and after the Nazi's took over Germany and other neighbouring countries. Freud, who was born and bred under the hostility and discrimination shown towards the Jews, positioned himself later in life to produce something great through literary works to show the Jewish supremacy. His controversial theories and ideas in a way can be seen as a crusade in fighting and competing with the European scholars of his time.

Conclusion

Freud's ideas on human nature and personality, either right or wrong have their relevance and impact on the development of modern psychology in the West. Even to this day, his ideas are taught and debated in the higher institutions of learning all over the world. In the West, Freud's ideas have passed beyond the borders of psychology into other disciplines of knowledge. Professionals and researchers in the areas of archeology, sociology, politics, literature, education, anthropology, etc. have employed his ideas in trying to understand man and his behaviour from the Freudian perspective. The one possible reason as to why the Western scholars and professionals are still interested in his ideas is due to the dichotomous way of their thinking which separates between what is sacred and secular. Due to this philosophy and the belief that knowledge is value-free, many Western scholars venture to analyze human character and behaviour from the Freudian perspective regardless of the fact that it sounds vulgar and profane.

Besides the above, it has been highlighted by many researchers on Freud that the sexual revolution that happened in the last fifty years in the West has been largely attributed to the

idea of polymorphous sexuality advocated by Freud. If the coming of Christianity to the West is seen as a force that blocked the free flow of libido in all forms of sexual perversion that were prevalent ever since the time of the Greeks, Freud should be rightly attributed as the person who brought down the dam of libido through his revolutionary ideas on sexuality. This revolution which was manifested in the form of homosexuality, lesbianism, pornography, nudism, etcetera, is no longer confined to the Western countries. During this modern age of multimedia and telecommunication, much of Freud's perverted ideas on human nature and sexuality have been transported to many parts of the world through the idea of globalization aided by the use of internet and other computer guided electronic gadgets. As a result of this sexual revolution, the world suffers an increase in the spread of sexually transmitted diseases.⁴⁷

The researchers believe that the claim made by some that Freud's ideas have been rejected wholly by the modern West is not true. It is the contention of the researchers that 'Freud is not dead'. In their view, Freud lives, lives beyond the pages of history and psychology. The evidential proof of this can be seen in the above stated sexual revolution that has taken place all over the world, particularly in the West.

Reference List

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⁴⁷ Malik Babikar Badri, The AIDS Dilemma: A Progeny of Modernity in Sharifah Shifah(ed). *Islam and Challenges of Modernity* (pp.123-210) (Kuala

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Facing Challenges Presented in Resolution of the Oedipus Complex in Modern Society

Dr. Nick Papé

Abstract

This article considers a concept of Freudian libido-driven theories and revisits the seeming conundrum of the resolution of the Oedipus Conflict, as proposed by Sigmund Freud in the last century, for a child raised in a non-nuclear family with the absence of being parented by both a single mother and single father. Some attention is given to more modern-day thinking, which includes both espousal of the theoretical concept and challenges to the very existence of nuclear families and resultant benefits to the progeny's development. The article concludes that questions remain unanswered and suggests there is further longitudinal research needed, which might begin to provide empirical evidence for the efficacy of Freud's original thinking.

Key words: Oedipus Complex, Crisis, Parenting, Resolution, Freud

Introduction

19th and 20th Century thinking espoused Freudian concepts, theories and proposals about the driving forces for the developmental progress of human beings, mainly seemingly libido-driven rather than libido-seeking (Fairbairn, 1944). Indeed, although Freud was writing in the previous century, his ideas remain at the heart of many contemporary psychologies in this present day; this article accepts the tenet that Freudian thinking is still relevant and informs post-Freudian theorists and practitioners alike.

Freud ascribed the term 'myth of Oedipus' after Sophocles' play, to the psycho-pathological process he had discovered of elements of a child:parent relationships (Anzieu, 1956). These included the much-debated oedipal crises identified as the Oedipus Complex and its resolution as being vital to a male's individual successful progression to adulthood and manhood. The female also was considered to be challenged, sometimes noted colloquially as the 'Electra Complex' identified by Carl Jung, although at the time this had severe critics and was less well adopted. Indeed, Freudian thinking maintained the centrality of penis-envy and that the girl's belief that castration is the basis for her to reject her mother in favour of her father. However, Lax (2007) proposes the seeds are sown in the earlier theories of Freud in which '...the affections of the little girl are fixed on her father, who has probably done all he could to win her love and [thus assumed] an attitude of hatred and rivalry toward her mother...'. So, there is the conundrum, how can a child resolve the oedipal crisis, if the father-figure is absent during its development?

Oedipus Complex⁴⁸

Freud's proposition was born from self-analysis

'...I have found, in my own case too, falling in love with the mother and jealousy of the father, and I now regard it as a universal event of early childhood... If that is so, we can understand the riveting power of Oedipus Rex, in spite of all the objections... the Greek legend seizes on a compulsion which everyone recognises because he feels its existence within himself ...' (Freud, 1985, p. 265).

In understanding the 'OC', the reader can be introduced to the Lacanian psyche order (Real, Imaginary and Symbolic) (Lacan, 1953) and deduce the parallels of the paternal or superego function in Freudian theory, responsible for law and regulating instinctual desire of an individual's 'OC', proposing intervention in the 'Imaginary' relationship between ego and mother, to introduce a necessary distance between them.

The theoretical proposition cited in developmental study (Pap  , 2015), further underscores the preeminence of crisis resolution for the development of a child. Research (for example Burgner, 1985) shows the deleterious effect on the child's development of an absent father, quoting a relevant formulation by Laplanche & Pontalis:

'...We are led to assign an essential role in the constitution of a given 'OC' to the other poles of this relationship, the unconscious desires of both parents, seduction and the relations between the parents, as well as to the subject and his instincts.... It is the different type of relationship between these three points of a triangle which... are destined to be internalised and to survive in the structure of the personality...' (Laplanche & Pontalis (1973: 286).

Simon (1991) suggests that controversies about the centrality of the 'OC' can only be resolved with an adjustment of current political

thinking and a more thoughtful consideration of the application of the 'OC' to female sexuality. The psychoanalytic epistemological question perhaps can be understood in terms of a need to prove or disprove the proposition that the 'OC' is essential to development. So generally it is the process that is suggested as being important, that authors and scholars can continue to debate the complexities introduced, producing evidence for formulations to inform clinicians.

In the absence or minimal presence of a male father figure, the child will seek intense and persistent attachments to a fantasied father, which seems to indicate that children in the oedipal phase are compelled to create in fantasy what does not exist in fact (Neubauer, 1965).

In order for a favourable resolution of the 'OC', Meyer (1985) suggests the important presence and availability of at least two adults representing both sexes who can feel positive toward their own and the other's gender as well as being able to tolerate ambivalence in their children, in that they do not over-react to their children's ambivalent feelings, by having worked through their own conflicts about competition, rivalry, and envy.

There are those who promote the view that the 'OC' is questionable and no longer applicable to the norms of modern Western society, whilst others argue the development of the theoretical aspect of Freud's ideas on the role of the father allows us to more fully comprehend the 'OC' (Perelberg, 2017). Understanding the 'OC' as symbolic rather than as a process of exclusion might help the reader to differentiate between

⁴⁸ Referred to as 'OC' throughout this paper

the actual killing of the father and the superego, which provides the internal drive to deter such action.

Oedipus Complex Resolution

The resolution of the 'OC' is a process which necessarily involves the regular, if not constant, presence of the biological father or male figure taking this role through the child's journey to adulthood. Freud proposed five stages of development through which a child must progress satisfactorily by resolving the tensions of the libido within each stage. In Freudian times, the 'OC' was generally considered to occur during the first five years and of course, in the absence of resolution, regression to the unresolved stage might occur. Such regression is an unconscious defence and will be instrumental in the way the individual deals with challenges to be faced during adult life. Present analytic thinking would suggest this complex is less critical to human development (Poland, 2019)

Evrard et al (2016) suggests that Freud may have been more audacious than rigorous in his studies of [for example] telepathy as the epistemological uncertainty of words exchanged in the uncontrolled setting of the psychoanalytic cure. Today, the debate continues between those who underpin their convictions by psychological literature (e.g. Mayer, 2007) and those who deny any relevance to such an 'unnatural' alliance (Bruno, 2007).

Today's societal norms include the raising of children in different constellations of nuclear familyhood, including single parenting, same gender parenting and group parenting. Further, Western society has entered a time when gender may be attributed partially or

wholly to an individual and can be considered by some, to be on a dynamic continuum.

Thus, the question arises, 'How can a child resolve it's 'OC' if the nuclear family in which it exists does not contain a single female (mother) and a single male (father)?' Of course, there is an ancillary question involving the parent's own oedipal crises, as Freud identified the child's oedipal conflict [is]

'...the outcome of the unresolved oedipal complexes of the parental figures which inevitably assert themselves in the child's socialisation in the same way as if they would stem from an 'archaic heritage'...' (Freud, 1939: 99).

Other research (Pap  , 2015) identifies repeating patterns of behaviour, concluding transgenerational patterns do exist but repetition is effected in the individual's own way, widely recognised by attachment theorists, which is influenced by both experience (nurture) and intrinsically (nature). There are a number of previous studies which reflect on the main article question, including Burgner (1985:311), who found that within the affected child's psyche

'there remains a relatively intractable degree of narcissistic interference and an impairment in its capacity to make an internal separation from the remaining primary object, the mother'.

Here Burgner was specifically interested in reporting on patterns of oedipal development, superego structuralisation and sexual identification as a clinician during the analytic treatment process.

Selected more modern literature indeed challenges original interpretations of Freud's concepts and interestingly includes oedipal issues as symbolisms for blindness requiring surgery or 'castration' (Bonomi (1993), a key element of the 'OC' and further concept of Freudian theories.

Hervé (2019) claims the great flaw of Freud's view of the OC is intimately linked to the unconscious trauma he endured during his own circumcision, suggesting perhaps that subjectivity has clouded his findings.

Freud's final remarks on the 'OC' experienced by the male child are that the complex is resolved successfully through the castration anxiety and through the boy's identification with the father figure. While in the female child, it is quite the opposite as the complex persists in her for an indefinite period of time. Female rivalry and other forms of competition with the male gender during adulthood are attributed to the unresolved envy for the penis, during the girl's childhood (Razak *et al*, 2013).

Conclusion

Freud proposed concepts and theories almost 100 years ago about development of human personality and the intrinsic nature with which an individual is born. The need for resolution of the OC is indeed a key concept in Freud's libido-driven theories. His ideas are taught and debated in Higher Education Institutes, particularly in the West. Indeed, Freud's proposals have passed beyond the borders of psychology and psychopathology into other disciplines of knowledge. Professionals and researchers in many disciplines, including the specialisms of sociology, anthropology, politics, literature, education and archaeology have all employed his ideas in trying to understand man's behaviour, from the Freudian perspective.

Why should this be so? The argument seems tenuous, that a probable reason perhaps has connections with religious belief, differentiating between the sacred and secular. The belief that knowledge is value-free, seems to negate this

proposal and supports the view that scholars constantly interpret Freud's original hypotheses in light of their own thinking and circumstance.

Over the past 50 and more years there has been a sexual revolution in the West, largely attributed to the idea of polymorphous sexuality advocated by Freud. Generations experimenting with hallucinogenic and addictive drugs have propelled each subsequent group to challenge the very mores and beliefs of previous generations. With challenge comes change and acceptance of diverse ways of being, acceptance of homosexuality and non-nuclear familyhood as a (preferable) way to raise progeny. Sexual perversion, so prevalent in human history, can no longer be so described. We have entered a time when all sexual groupings and minorities have equal rights of expression. Thus, Freud's concepts have to be recalibrated, to consider the lens through which humanity is constructed in the modern day.

Indeed, during this modern age of multimedia and immediate telecommunicator communication, much of Freud's ideas on human nature and sexuality have been adopted by non-Western communities. Despite improved and developed education, the world suffers an increase in the spread of sexually transmitted diseases (Badri,1996; Vajdi *et al*, 2020)

The author believes that the claim made by some that Freud's ideas have been rejected wholly by the modern Western society, is false. It is the contention of the author that 'Freud is not dead', indeed Freud 'lives' beyond the pages of history and psychology. The evidential proof is the plethora of interest in Freud's thinking even today, with ongoing debate of the

relevance of libido-driven theories and the ability to apply these to changing circumstance.

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Point of view: "BACK TO THE OFFICE!"... but why?

George Shankster

"You have to get back to the office, the city centres are suffering and they need your money to support the businesses there, the economy is going to collapse if you don't so you should do it because it's for the greater good... and ... THEY'RE GOING TO REPLACE YOUR JOBS! (but also let's not tax large tech companies)" - generic public messaging

So, first things first. I am completely open to debate on the subject. It is massively complex, and I wholeheartedly admit that I am no expert in this area. In fact, I *invite* knowledge, so have at it!

Here's how I see it: over the last three decades, we've seen the demise of the town centre high street, due in part to the rise of online purchasing, exacerbated by a reduction in time spent locally due to everyday Jane and Joe's commuting into the city hubs for work, increasing the need for convenience and mass adoption of online delivery services (after all nobody wants to travel on a commuter train with bags of shopping). We've seen a continual decrease in manufacturing, opting instead to buy cheaper abroad and then import and export those goods and we've seen more and more focus directed towards the stock markets as a view of our country's global value, leading to a decrease in high paying local jobs and a hyper focus on elitist city hubs with jobs that focus on finance and tech.

Then, BAM! A global pandemic changes the face of societies all over the world and we are forced to reflect not only on how to deal with it in the moment, but to address the realities of our current systems. For months, we have been bombarded with hyper-stressful messaging, conflicting strategies, and uncertainty in

addressing new ways of ensuring health and hygiene as we gradually return to some form of normality. Now though, we are being asked to U-turn and ignore the emotional trauma caused, in order to preserve and return to "the way things were".

Now I don't know about you but this new fear-mongering feels like the UK government is desperately trying to maintain a system that works for the few but continues to exploit lower paid workers, and lets down a wide proportion of the UK.

As I see it, the current system sees money and employment that *should* be spread around the country, instead funnelled into these bubbles of economic activity, which use low paid workers to prop up the value of stock market giants by *literally* funnelling people towards them. Millions of individuals spend hundreds of pounds a month to travel into the cities, to a job (that many can do remotely) in a posh and expensive office, only to spend their pocket change in the numerous chain cafes and restaurants, generating mass profit for CEO's and shareholders across the world; very rarely does this revenue return to our local economy because we have set up a tax system that allows companies of scale, to avoid paying their fair share.

The reality is that the increase in footfall doesn't benefit the many, it benefits the few. If you're a worker at a Costa, Byron, Starbucks, Cote or any other chain business, you get paid the same (often low) wage per hour, regardless of whether you serve 1 or 1000 people a day. This makes it very hard for those people to earn enough to contribute meaningfully to the local economy because all earned income usually pays for the travel to actually get to work or if they've opted to live nearby, for the extortionate rent needed to afford the roof over their heads (the property market is another beast that just doesn't make sense in today's model but maybe that's for a different time).

All the while, our towns and regions see less and less economic stimulus and employment opportunity, instead becoming themselves commuter links that again point towards the cities, despite the damage that this can do to individual and family expenses. The focus of our economy is built around the idea of perpetual global economic growth, at the expense of the individual's quality of life.

So, what's the fix?

Well, as companies have realised, a large proportion of their workforce is able to work remotely. This can have a wide range of benefits to both the individual but the local economy too. I myself spend £300 a month less purely by not travelling into London, freeing me up to spend that in local retail parks, towns and local businesses. It also saves me two hours a day on a train which frees up more *actual* time to spend in these places, increasing once again the footfall locally. This would see an increased revenue in local areas, boosting the ability to re-invest in our communities, re-open youth

centres, provide local amenities and support the NHS and social services.

At this point I hear my own contradictory brain shout "yes that's all well and good for those people who *already* have jobs in established companies that can afford to pay remote workers, but what about those that don't fit that description?".

Great point! I also think this is a good time to move focus away from city centres and rebuild regional economies by moving into renewable energy as a predominant employment industry. Not only do we know that global warming is one of the most pressing issues of our time, but from a purely pragmatic standpoint, that future would provide our energy needs. It sees the opportunity to re-train a population to service hundreds of thousands of more evenly spread high paying jobs around the country AND increases and supports our manufacturing and construction industries across the nation. There is a need to rebuild the infrastructure *everywhere*. This provides so many employment opportunities across the widest range of skill sets and is not restricted to the specialist roles of the city centre. It is also not something that completely requires us to stop being a financial powerhouse. It just means that the markets will have to adapt to our principles and priorities as a country (i.e., we look after the individual as well as the global picture), instead of adapting our principles to fit whatever will make it look like we have more money on a global scale.

What about some of the contrary arguments?

1. **What about those that don't want to work from home?** - well with the increase in shared-working spaces, "the office" can

become a flexible concept; teams could opt to travel fewer times to a booked location, fitted with the tech they need to host meetings and work, or choose to work as individuals themselves in communal environments, socialising with others from around the area. Remote working does not need to mean "home working". On top of that, digital tools are enabling teams to work together around the globe perfectly well... so maybe it's time to explore ways to adapt and to improve our access to technology and broadband.

2. **If you work remotely your company will outsource your role to a different, cheaper country** - will they? Since when does remote mean un-skilled? And is this not something that can be legislated against, so that UK companies hire UK based employees? If anything, it means that you as an individual could apply for relevant roles in areas that aren't normally accessible for you based on where you live. Work for a company in the North, spend your income locally in the West.
3. **What about those jobs that will be lost?** - change is always a challenge, but that doesn't mean it's not worth doing. As I've already pointed out, a change in focus can bring about a lot of opportunity for people to get new careers, jobs and education.
4. **But that's not how our economy works** - if we have seen anything over the last half decade, it's that economies are fluid and they are based purely on the priorities of those making decisions. If there was ever a natural time to explore new, reformed, potentially radical views on our economic

strategy, it would be now amongst the Covid/Brexit era of uncertainty.

There are also other benefits, it would also increase property and development potential around the rest of the country which would bring a better, more balanced quality of life for a larger proportion of the UK by reinvesting in local developments, local initiatives and bringing balance to a housing market by reinvigorating areas of the country that have seen a loss in employment and lacking modernisation over the years. Imagine seaside towns, reinvigorated by harnessing the coastal winds to reduce energy costs while increasing energy consumption, improving their access to high speed broadband and allowing property prices to increase as they get an all year round economic boost from becoming a popular choice for remote workers to live and spend their money - instead of solely relying on the seasonal rush to the beaches and shutting up shop for the rest of the year.

Tax the largest companies more, legislate to prevent UK companies from international outsourcing, increase manufacturing and development of renewable resource, allow our towns to become mini-economic hubs again by reducing the need for employees to travel and encourage local spending instead. This focus on the stock market puts more people at risk of returning to a system that doesn't work for all.

Are there things that I haven't considered? Oh, for certain; but this is the time to discuss and explore new ways of supporting society, and I welcome the views and solutions proposed by others.

I'll spare you the detail on my more radical thoughts on combining Universal Basic Income with seven day work weeks, combined also with

job sharing – it's basically non-stop 100% company output and productivity, where each job is shared by two people for 3.5 days a week, doubling the employment opportunities while freeing up 3.5 days a week per person to either work an additional "passion" career, or to actually enjoy their additional time with families and friends. Would it work?

As I said, I'm open to debate. The thing that's clear is that we need a way of life that focuses less on "the grind" and more on achieving an equitable balance for all.

Why should we go back to "the office"?

The Syrian Identity (3): The Rise of Syrianism through Islamism, Globalisation and Colonisation in the Middle East Diaspora

Isabel Morrell⁴⁹, PhD Candidate and Nick Papé⁵⁰, PhD

Abstract

The current identity crisis refers to the currently unstable competing components of Arabism, Syrianism and Islamism. In this article we explore Syrianism and its increased prominence since the beginning of the Syrian civil war by formulating two arguments (1) we argue that Syrianism is used within the rhetoric of both Assad and the opposition and (2) that the foundations of contemporary Syrianism were formed through the French Mandate's creation of the Syrian state. We consider Assad's altered rhetoric, followed by the Syrian opposition's turn towards Syrianism. We then proceed to evaluate the role of colonialism in the creation of present-day Syrianism.

Key words: Syrianism, Colonialism, Islamism, Globalisation, Othering

Introduction

Research⁵¹ suggests the term 'Syrianism' is used to refer to the geopolitical, cultural identity that seeks to unite the inhabitants of Syria to its territory, an element of the identity predates the French Mandate (Zisser, 2004; Tauber, 1993; Kaufman, 2004). Although, it must be noted, for clarity, that Syrianism existed before the Mandate yet, this is the unity of the entire Greater Syrian region, whilst the current Syrianism refers to the unity to the territory within the European-drawn borders and contemporary *pan-Syrian* refers to the unity of the pre-Mandate borders (Pipes, 1992; Zisser, 2004). Using Syrianism as a form of nationalism since nationalism, highlights the shared culture of its adherents and draws borders vis-à-vis others, in addition to its territorial element that binds the adherents to the geographically-defined nation (Eriksen, 2002; Smith, 2013). Therefore, in this article, 'Syrianism' refers to the sentiment of geo-political and cultural unity within the current European-drawn borders of the Syrian nation.

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⁵¹ Morrell (2018)

President Bashar al-Assad

When Arab states supported the anti-Assad movement, the regime seemingly turned away from its Arabism rhetoric and pursued a Syrianism rhetoric (Morrell, 2018). The Arab League⁵² suspended Syria, giving the seat previously occupied by Assad to Syrian National Council, the Syrian opposition, which later, the League decided to revoke (Black, 2011; Spencer & Osborn, 2012; Morris, 2013; Al Jazeera, 2014; Kholaf & Mater, 2014). For Assad's regime, the League's move was described as "serving a Western and American agenda" and subsequently, contributed to a turn from the previously dominating Arabism rhetoric (Reuters, 2011; Rifai, 2014).

The waning prominence of the Arabism component has been replaced by an increased emphasis on Syrianism. This is evident by the promotion of articles, films and songs by state-influenced and state-controlled media, highlighting Syria's "cultural glory", depicting (pro-Assad) Syrians as heroes and emphasising Syrians' shared history (Rifai, 2014; SANA, 2015; 2017a). Furthermore, in the film *Our Roots on the Ground*, Assad's wife is shown to reject Arabism, instead highlighting the distinctive Syrian identity whilst speaking in the Syrian dialect, rather than Standard Arabic (Syria News, 2013; Rifai, 2014). The use of the Syrian dialect specifically, is indicative of the regime's departure from its previous heavily Arabism rhetoric, for the main unifying factor of

the Arab World is its single Standard Arabic language⁵³. Through promoting a history of shared experiences, culture and language, the Syrian regime appears to have replaced Arabism with an increasingly Syrianism rhetoric. This seems surprising when considering that until recently, Assad referred to Syria as the "beating heart of the Arab world" and "the fortress of Arabism" in addition to the Ba'ath Arab Socialist Party (BASP) slogan, "one Arab nation, bearing an eternal message" (Al Arabiya, 2013; Spencer & Sherlock, 2013; McAvoy, 2013). This seems to be a reaction to the Arab disunity reflected in the Arab League's decision that seemingly condemns Assad's actions. Thus, it is conceivable that Assad has sought to follow a more Syrian-leaning rhetoric since Arab unity seems unlikely given the Arab League's approach to Syria. Additionally, this could be conceived as a strategy to enhance Syrian unity and rally support based on the waning possibility of a single Syrian-Arabism identity.

The Syrian Opposition

Declining support for the Syrian opposition has provoked the adoption of an increasingly inward-looking, Syrianism rhetoric. The disunity of the Arab League, namely, the Saudi-Iran rift dubbed the 'Cold War' of the Middle East, has prohibited any meaningful success concerning Syria and hence, support of the Syrian opposition (Allam, 2012; Naumann, 2014; Dickinson, 2013; Metzger, 2014; Azzam, 2016;

⁵² The Arab League is made up of the following 22 members: "Algeria, Bahrain, Comoros, Djibouti, Egypt, United Arab Emirates, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Palestine, Qatar, Syria (suspended), Oman, Saudi Arabia, Somalia, Sudan, Tunisia and Yemen" (Brazilian Ministry of Foreign Affairs, n.d.)

⁵³ Modern Standard Arabic has been promoted in formal streams including, education and the news by the Syrian regime (Abdelmoula, 2015; Versteegh, 2014; Abuhamdia, 2016; Hudson, 2014).

Luck, 2017; Al Jazeera, 2017). Further, there has been a definite waning of international support for the Syrian opposition. More than 60 members attended the initial 'Friends of Syria' conferences in 2012⁵⁴, this dropped to much smaller groups in early 2013 and declined further to the 'London 11' (Carnegie Middle East Center, 2012a, 2012b; Governo Italiano, 2013; Gov.uk, 2013). A former war crimes prosecutor for the UN Panel for the Syrian conflict resigned stating that "the states in the Security Council don't want justice" and "the commission) simply doesn't do anything" (McKernan, 2017). Moreover, the Arab League's decision to revoke the Syrian National Coalition's seat suggests its relaxation in opposition to Assad, as the head of the Syrian National Coalition, Ahmad al-Jarbra condemns:

"...keeping Syria's seat empty in your midst sends a clear message to Assad that he can kill, and that the seat will wait for him to resolve his war. This is how the regime understands the message..." (National Coalition of Syrian Revolution and Opposition Forces, 2014)

This ostensible waning of support in combination with severe rifts and contradictions within the League, has contributed to a departure by the Syrian rebels from a previously prominent Arabism element. The Syrian opposition has turned to a more inward-looking, Syrianist-orientated identity, which is evident in banners from anti-Assad rallies. An example is one banner proclaiming the longevity of the Syrian territory, a unifying factor far longer than Christianity or Islam⁵⁵

(Barshouni, 2012). This is reiterated by Rifai (2014) who noted:

"...the discourse of anti-Assad Syrians on the ground slammed Arab states for their failure to help Syrian rebels in ousting the Assad regime...these anti-Assad Syrians seemed to associate themselves less with the Arab identity; for them, the Arab states did not provide an adequate level of support."

Therefore, it can be deduced that the Syrian opposition has seemingly departed from a rhetoric exhibiting Arab unity, to one that proclaims Syrian unity that is inwardly-dependent based on the lack of tangible support by the international community, particularly Arab states.

The Role of Colonialism

It is important not to place too much onus on the French mandate, because realistically, whilst the French mandate created the Syrian state, recent rises in Syrianism are the result of Syrian agency (Morrell and Papé, 2018). The creation of the Syrian state under the Mandate, engendered a structure within which domestic actors have operated, further binding the inhabitants of the artificially created Syrian state. Although the shift in identity rhetoric is seemingly unrelated to the legacy of colonialism, the French Mandate constructed the meaning of contemporary 'Syrianism' through the creation of the Syrian nation. This, in turn, provided a structure within which Syrians exist. The Mandate manufactured 'Syrianism' through the formation of Syrian borders.

⁵⁴ Four of these conferences took place in 2012 (Lund, 2017; US Department of State, 2012; Carnegie Middle East Center, 2012b; Gov.uk, 2012; ReliefWeb, 2012).

⁵⁵ The banner translated read: "if we are Christians, we have been Christians for more than 2000 years; if we are Muslims, we have been Muslims for more than 1400

years, but we have been Syrians for more than 10,000 years" (Barshouni, 2012; Rifai, 2014).

Notably, the endurance of the Syrian conflict can be attributed partly, to the selfish interests of the international community. For instance, Russia and China have prevented numerous attempts at conflict-resolution based on self-interested motivations (Grammaticas, 2012; BBC News, 2017; Fleming, 2017; McKirdy, 2017). No tangible progress has been made to ameliorate the conflict, which Kaldor (2013) interprets as due to an amalgamation of previously destructive international action in Afghanistan and Iraq. Whilst this is convincing, the Syrian civil war has been described as a proxy war for the Russia-America and Saudi-Iran rifts (Mabon, 2013; Antonopoulos & Cottle, 2017; Sakwa, 2017; Williams, 2017). The international involvement in the conflict seems to be primarily self-interested and based on the extent to which action is appropriate for the state's internal politics and strategies.

To contextualise this in the current chapter, self-interested motivations form the foundation of action within Syria and characterises the presently normalised behaviour of dominant states *vis-à-vis* others. Explicitly, dominant state relations with Syria are ones that are inherently unequal and exploitative, they attempt conflict amelioration only when suitable for themselves. Although this is not colonial, it is behaviour that has developed from colonialism, larger powers exploit relations that are characterised by a dominant-subordinate binary. Rather than formally invading and conquering territory, dominant powers utilise the subordinate state to its own benefit. These are *neo-colonial* relations, which are defined by the All-African Peoples' Conference as:

"the survival of the colonial system in spite of formal recognition of political independence in

emerging countries which become the victims of an indirect and subtle form of domination by political, economic, social, military or technical" (Pambazuka News, 2011; CENCSA, n.d.)

As Phillips (2016) argues, the initial uprising in Syria and the conflict's longevity has been sustained by external powers involvement. Consequently, it seems that external involvement in Syria has been sustained through self-interested motivations. Thus, a colonial legacy here seems to be one that has developed to prescribe a certain behaviour from larger power states, one that is exploitative and dominating, present in the international involvement in the Syrian conflict. Further, these external actors' actions seem to shape the internal dynamics, namely, the rise in Syrianism based on the waning international support that has forced an increasingly more internally-motivating element within the unstable Syrian identity.

This article addresses recent rises of Syrianism within the national identity, which seems to have been engendered somewhat by the international community; moreover, the neo-colonial nature of external states *vis-à-vis* Syria has ultimately elongated the Syrian conflict based on self-interested motives. I have discussed the developed structure of Syrianism through the artificial creation of the Syrian state. In addition to a rising Syrianist element, the Syrian national identity has been concurrently subjected to a growing Islamist presence within the Syrian identity, this will be discussed in the successive chapter.

The Rise of Islamism

Islam rose between the fourth and seventh centuries, yet, political Islam formed through

the Ottoman rule and the French Mandate (Gelvin, 2005; Alhaj, 2012). 'Islamism' refers to the ideology that advocates Islam as something that transcends religion, a phenomenon that guides politics, society and culture (Marcotte, 2005; Zemni, 2013; Osman, 2016). Syrian Islamism is an overwhelmingly Sunni-dominated identity, however, it is hardly unified, as there is an array of sub-identities, or indeed, interpretations of Sunni-Islamism⁵⁶ (Rifai, 2014). During Hafez's dominion, Islamism was suppressed, as previously discussed concerning the Muslim Brotherhood, yet, with the emergence of the Syrian conflict, Islamism has resurfaced as a prominent identity element. The authors argue that the Global North has contributed to the rise of Islamism in Syria highlighted by the increased prominence of Islamism in war-torn Syria and the impact of the Global North's construction of the Arab/Muslim 'Other' and Western dominance respectively, in triggering a resentment that engendered the Islamist movement.

First, some caveats, Islamism *vis-à-vis* the Global North constitutes a large and complex topic that deserves considerable attention, however, owing to the nature of this work and its limited word count, this chapter merely touches upon a vast topic to explore its relevance concerning colonialism's legacy within the Syrian identity. Notably, Islamism did not solely stem from a reaction to the Global North, which would be rather condescending and orientalist to suggest, rather, Islamism rose for additional reasons, including the Ba'athist secularism (Khosrokhavar, 2016). There is a

danger in perpetuating and deepening the North-South binaries, however, we seek to challenge their existence entirely, focussing on Islamism and not not the Global South as a hegemonic bloc nor the religion of Islam.

Islamism in Syria

Islamism has surged since the Syrian uprising; for instance, the Syrian Muslim Brotherhood, after political exile by Hafez al-Assad, according to Lefèvre (2015), "has become an important component of the Western-backed Syrian opposition". The Islamism element of the Syrian identity is evident in a banner from anti-Assad protests, showing a pencil changing the meaning from "Oh Arab" to "God" (Raqqau, 2013; Rifai, 2014). This seems to encapsulate the shift from Arabism to religion that perhaps reflects the larger trend of the rise in Islamism at the expense of Arabism. More famously due to its widespread destruction⁵⁷, the Syrian Civil War has been accompanied by the rise of Islamic State of Syria (ISIS) in addition to other extremist Islamist groups, including Ahrar al-Sham and the Nusra Front (O'Bagy, 2012; Hamid, *et al.*, 2017). Additionally, moderate Islamism is present within the Syrian opposition within Suqor al-Sham and the Umma Brigade, conversely, democracy is compatible with their commitment to political Islam, unlike Salafi-jihadists (O'Bagy, 2012). These examples demonstrate the prominence of Islamism during the current identity conflict. It can be argued that whilst the fractured Syrian identity became unveiled in the wake of the Syrian uprising, the balance in the national identity became uneven

⁵⁶ From moderate to radical respectively, Sunni groups include: Sufi, Salafi, Salafi-Jihadi (Rifai, 2014).

⁵⁷ Here is reference to the 143 inspired and conducted attacks across 29 countries that have killed 2,043 between 2014 and 2017 (Liser, *et al.*, 2017).

leading to increasing levels of Islamism that resonated within the Syrian society.

Islamism, in the form of Islamic orthodoxy, can be traced to nineteenth century Ottoman Syria and developed during the French Mandate due to the perceived Westernisation that accompanied the Mandate, interpreted as an imperialist conspiracy against Islam (Gelvin, 2005; Charlcrafft, 2016). Consistently, the Muslim Brotherhood saw the Ba'athists as "morally corrupt agents of the materialist West" (Charlcrafft, 2016: 398). These movements were continually suppressed which Abd-Allah (1983) attributes to the strength of the threat that they posed to the regime based on the ability to target the hearts of a majority Muslim population.

There are many conceivable long-term motivations for the historical prominence of Islamism and its recent surge within the Syrian identity imbalance. Greater Syria's history comprises two separate French colonial ventures in Syria, both of which were met with resistance, included strategies of religious and cultural indoctrination⁵⁸ and were extended longer than required (Calderhead, 2016). Correspondingly, Adams (2015) highlights a connection between recent Islamist terrorism in Paris to the Western selective memory concerning violence and denial about "the long history of conflict, empire, religious war, colonial intrusion, disrespect, racism, and invasion" that

characterises Frances relationship with the Muslim world. Whilst Calderhead (2016) and Adams (2015) observe the link between Islamic extremist hatred towards the Western identity, they do not prove the link with sufficient detail and the authors propose that this disdain roots much deeper, incorporating the construction of the Arab/Muslim 'Other' in addition to the Western hegemony.

'Othering' in the Global North

The rise in Syrian Islamism and its resentment towards the West is not solely the product of French-Syrian relations. Rather, it is produced partly by the endured orientalist behaviour⁵⁹ of the North in culture, policy and society. Notably, 'Othering' within the North is not a unified, homogenous process, but aspects of culture, society and policy within the Northern bloc inform and influence perceptions. Orientalist behaviour is evident firstly, within the North's culture exhibited through the film industry, through which Arabs have been depicted as barbaric villains (Quinn, 2008; Shaheen, 2009; Teo, 2012). Secondly, in policy, including the US-led campaign against the irrationality and violence of the Arab/Muslim 'Other' during the War on Terror (Jamal, 2008; Khalid, 2017). Cesari (2009), in a report produced before the uprising in Syria, found that Islam has been securitised in Europe through speech acts and policy processes, which has implications for immigration, multicultural and security policies

⁵⁸ The first colonial venture was the French desire to spread Christianity in the 1860s and secondly, during the French mandate, the French established Catholic activity in Greater Syria, including missionary schools, "to indoctrinate pupils with French language and culture" as part of the French "civilising mission" (Calderhead, 2016; Fieldhouse, 2006)

⁵⁹ I refer to Said's (2003) understanding of Orientalist behaviour, a behaviour that exhibits a constructed

distortion of those in the Orient by those in the West. The Orient itself is a European construct, an undefined geographical location in the East, based on the Western experience of colonisation and of cultural and linguistic difference; it is the "deepest and most recurring" Other (Said, 2003: 1).

in addition to anti-discriminatory measures. Thirdly, within Northern societies, many do not know the difference between Saddam Hussein and Osama bin Laden (Lashmar & Whitaker, 2003; Holsti, 2009).

These examples suggest that an incredibly anti-Arab/Muslim sentiment has festered within the North, one that has demonised the inhabitants of the entire MENA region, constructing them as adversaries through film culture and policy, which disseminate into societies, guiding popular opinion and politics. It seems this dissemination has brewed an ignorance within society, one which adheres to the othering of an entire region and fits Hussein and bin Laden into one single Arab/Muslim 'Other' category, despite their radical differences. This is reiterated by Allen (2004), who argues that anti-Western Islamism and Islamophobia is a "self-perpetuating and self-reinforcing cycle", since the deepened securitisation of Islam is disseminated into a deepened fear of Islam within society and in turn, intensifies issues and further demarcates Islam. The continued construction of the Arab/Muslim 'Other' has reproduced, deepened and normalised reductive categorisations that have been criticised heavily by Said (2004). It is possible then, that these orientalist constructions by a large and powerful region have provoked a feeling of deep insecurity for some Arabs, particularly, Islamists, who seek to protect their culture and society from those who threaten it.

Islamism, Globalisation and the Plague from the West

The North's dominating behaviour has engendered resentment within a foundation of Islamism. There seems to be an anti-Western sentiment that is exhibited by Islamic extremist groups, indeed, Salafi-jihadi movements are understood widely as 'anti-Western' or 'anti-globalisation'⁶⁰, in opposition to what the North associates with 'modernity' (Rudy, 2004; Lia, 2005; Tabarani, 2011; Islam, 2015; Tomass, 2017). For instance, during Ramadan in 2017, ISIS called supporters to wage war on the Western politicians and "scholars of evil and sedition" (Dearden, 2017). Further, ISIS has called for the assassination of "the son of the mule of America", President Trump's 11-year-old son (CBN News, 2017). In a speech, the leader of the Nusra Front calls for Muslims' duty to expose the deceptive and harmful nature of the US and Russian-led international community (Orient Net, 2016). A similar anti-'Western' sentiment was proclaimed from al-Qaeda, a group that is renowned initially to have inspired current Islamist groups including the Nusra Front (BBC News, 2002; Chulov, 2016; Solomon, 2016). This suggests that contemporary Islamism is a reactionary movement based on a perceived insecurity of identity from Western infiltration. It seems that Islamism has aims that are linked to an anti-West or anti-globalisation rhetoric and therefore suggests that Islamism is, at least in part, a reactionary movement to Western hegemony.

Discourses of globalisation have brought about a global trend of neo-liberalism accompanied

⁶⁰ Globalisation is understood as the greater integration of world markets (Gilpin, 2001)

by 'Westernisation', the spread of Western economics, ideology and values (Hay & Marsh, 2000; Marsh, *et al.*, 2006; Scholte, 2009; Findlay, 2011). Westernisation, or *gharbzadegi*⁶¹, is often conceived as modernity and progress by mainstream Northern actors and operates through enforcing and exporting the 'Western' model, including, through the universalisation of human rights and the persistence of secularism (Ahmad, 1984; Mehmet, 1999; Fung, 2010; Findlay, 2011; DeChaine, 2005; Selby, 2012; Muda, 2015; Milton-Edwards, 2016; Strafella, 2017). This process is an example of the North's dominance within the international realm and 'modernisation' is understood as shaping of the 'non-West' along Western lines. It is a hegemony of Western culture, values and ideas, sometimes expressed through a 'logic of no alternative'⁶² based on the normative influence that the North possesses and a subsequent self-righteousness. There has been a prolonged history of cultural domination from states in the North in addition to what Gelvin (2005) understands as ignorant Western attempts to enforce the Western interpretation of modernity onto the non-West combined with a history of rejection by Islamic orthodoxy.

It seems apparent that Islamism, especially the extremist ideologue, has risen in reaction to the hegemony of the West. Additionally, Westernisation seems to be a security threat to the Islamist identity, one that provokes such passion that it operates using a strategy of global terror. Western dominance has

developed through the normalised binaries of dominant-subordinate states. A legacy of colonisation here appears to be in the development of the contemporary nature of the self-righteous Western hegemony that has contributed to the rise of Syrian Islamist movements Syria. Although, consistent with the rise in Syrianism, rises in Syrian Islamism cannot solely be attributed to colonialism, since Syrians maintain agency within enduring structures, for instance, weak or war-torn states seem to be widely recognised as a "breeding ground" for extremist Islamism (Hear, 2006; Newman, 2007; Gilsinan, 2014; Fukuyama, 2015).

Conclusion

The authors demonstrate the impact that the North has had on Islamism in Syria (Morrell & Papé, 2018a). The North appears to have posed a threat to the Islamic identity leading to the formation of social movements that sought to protect themselves from *gharbzadegi* (Ahmad, 1984). Moreover, colonialism has translated into the contemporary world through dominant-subordinate binaries that characterise Global North-South relations, owing to the North's self-identification of its importance and righteousness that further fuels Islamist resentment.

The focus of this work was to uncover traces of colonialism that exist within the Syrian identity. It has been shown that the Syrian experience of colonisation has informed current identity politics within Syria. Taken together, the results

⁶¹*Gharbzadegi* is a term coined by Ahmad (1984) which was used to refer to the discontent created through the spread of Western values, translated as 'Westoxification' or the 'plague from the West'.

⁶² The term 'logic of no alternative' is used to refer to the phrase popularised by Hay and Watson (2003) meaning a rhetoric of a necessity and imperative

suggest that the current identity crisis can be traced to colonialism. Explicitly, the French Mandate promoted societal divisions which provoked political instability in Syria's following the French decampment; these divisions appear unaddressed, that were blanketed in Hafez's enforcement the compelling, yet superficial, unity that ultimately, proved to be unsustainable. Although colonialism has informed identity politics and structures in Syria, this does not discredit the existence of agency.

Indeed, colonialism has constructed structures that domestic actors acknowledge and operate within. The divided nature of Greater Syria during the Ottoman rule was exacerbated by French self-interested policies that sought to prevent the progression of Arabism and the creation of a national identity. Additionally, an anti-French sentiment that seemed present within Syria's identity based on the annual celebration of Martyrs' Day and the seemingly associated Sykes-Picot agreement. Highlighted is the long-term implication that stemmed from the French Mandate, the BASP's acquisition of power and ultimately, the Assad dynasty through the proportional growth of the Alawites within the military.

The rise of Ba'athism within the Syrian identity is in addition to the ostensible unity fostered within Syrian society. Ba'athism formed through colonial resentment following the Mandate has deepened an anti-Western, anti-imperialist sentiment within the Syrian identity. The idea that Hafez's tenure is characterised by stability is challenged in this article and suggested that instead, this is a façade based on superficial unity manufactured through his leadership style. Indeed, the supposed unified Syrian

society blanketed the intercommunal cracks to mirror Assad's utopian vision of a single Syrian identity. Principally, we believe the façade suppressed divisions within the national identity and were forced to lie dormant.

Following Hafez's death, the suppression of the identity cracks was not sustained due to Bashar's weaker grip on the Syrian nation. This weakening of power enabled the cracks in Hafez's façade to resurface and ultimately, engendered identity crisis. The most prominent conclusion that is drawn is that the current Syrian conflict is partly the product of the suppression of societal divisions that were intensified by the policies of the Mandate.

We have uncovered explanations behind recent rises of Syrianism within the Syrian identity. The suspension of Syria from the Arab League and waning support from the international community provoked both the regime and the opposition to adopt a more Syrianist-centred rhetoric. The French Mandate constructed the structure in which current Syrian domestic actors are forced to operate within, in addition to the development of neo-colonial behaviours by external actors who exploit power inequality between states.

The authors have discussed the rise of Islamism and demonstrated the impact that the North has had on Syrian Islamism. We show that the West has posed and continues to pose a threat to the Islamic identity leading to the formation of social movements that sought to secure their identity. Moreover, the long history of Western colonial maltreatment, namely exploitation, has contributed to the birth of Islamism. Additionally, we uncovered the damaging constructions of the Arab/Muslim

'Other' within the Western world that informs societal perceptions. We argue that colonialism has informed contemporary relations between the Global North and the MENA, based on dominant-subordinate binaries and perceptions of self-importance that further fuel Islamist resentment of the North.

The findings from this work suggest that former colonisers, namely France, bear a degree of responsibility for the crisis of identity that has since unfolded in Syria. This work contributes to understandings of identity politics; the significance of identity within the Syrian experience that we have identified, suggests that identity is a noteworthy factor that can shape both domestic and international politics and thus, requires more attention.

There are limitations due to the nature of this work, such findings cannot be accurately applied to other states due to the focus on distinctly Syrian elements of identity. However, the findings have gone somewhat in enhancing understandings of the role that colonialism has played in engendering conflicts and animosities specific to Syria. This raises questions concerning other former colonies and their respective experience of colonialism. Accordingly, whilst the findings might not be transferable to former colonies, these findings could serve as a base for future studies, for instance, investigating Lebanon's colonial experience. This would help to establish a better understanding of the extent to which the Syrian experience is transferable through a comparison between Lebanon and Syria.

The present work touches upon the presence of neo-colonialism that informs external powers' behaviours vis-à-vis weaker states, perhaps in

addition, what is needed is first, an investigation into the reasons for which neo-colonial behaviour developed and secondly, a study that investigates the impact of neo-colonialism on weaker states.

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Man and Creativity: A Contrastive Analysis between Western and Islamic Psychologies⁶³

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Abstract

Among all creations of God living on this planet, Man is the most intelligent, innovative and creative. Imbued with these qualities, Man was able to plan, create and recreate new things using the resources available in the environment. Man's position as God's best creation and as the recipient of the creative intelligence from his Creator has further advanced him in mastering science and technology. As a result of his advancement in knowledge and science in one way or another has ushered Man into creating great civilizations. While the discussion goes on as to whether Man's creativity is an inborn or a learned behaviour, this paper intends to explore and analyze some of the existing concepts of human creativity found in Western and Islamic psychologies. Very particularly, the researchers would like to examine the concept of creativity put forward by Freudian Psychoanalysis, Behaviorist, Humanistic and Islamic psychologies. It is expected that the findings of this research can motivate mankind to be more dynamic and productive in bringing much needed positive change to present world conditions.

Keywords: Man, Creativity, Contrastive Analysis, Western Psychology, Islamic Psychology

Introduction

This qualitative paper intends to survey some of the existing concepts on man and creativity. Very particularly, it will explore the different notions on man presented by Western mainstream and Islamic psychologies. Upon discussing the various concepts on man, the researchers will proceed to explore the topic on creativity in a contrastive manner given by Western and Islamic psychologies. In anchoring the discussion on man and creativity, the researchers will provide an appraisal on the different schools of thought presented in this research.

⁶³ This paper was presented at the 2nd International Conference on Creativity & Innovation for Sustainable Development, organized by the Department of Fundamental & Inter-Disciplinary Studies, KIRKHS, IIUM, Conference Room KICT, IIUM, 20th -22nd October, 2014.

The Concept of Man in Western Mainstream Psychology

In the field of psychology, the research on man, which started in the ancient past, is an on-going study even during this modern scientific age. It is an undeniable fact that with the passing of time from the primitive to modern, new things have emerged with regard to the study on man and his nature. Being perennial in nature, the old and the new studies conducted on man try to unearth and bring to light many of man's potentials, which were not known previously. Nye (1986)⁶⁴, states that although at times many of these studies complement one another in answering the intricate questions on the nature of man, there are also times when they contradict one another in their views on the theory and concept of man. Strangely enough, even living on the threshold of the modern and scientific age, psychologists, like other professionals who conduct studies on man, have yet to arrive at a consensus with regard to the question of what is the true nature of man.

In the Western mainstream psychology, the absence of an all-encompassing and holistic idea on human nature has been attributed largely to the diversity of paradigms adopted by these schools of psychology. In the case of psychoanalysis, Sigmund Freud (1856-1939), who was the founding father of this school of psychology, conceptualized man in a pessimistic and deterministic manner. His

pessimistic view on human nature is based on his assumption that man is evil and selfish by nature. Freud's deterministic concept on human nature maintains that every human being is enchained to the psychosexual developments of his or her life. According to him, Man is no more than an animal enslaved to his sexual impulses. He further thought that man is controlled by his libidinal impulses and therefore should be un-socialized and irrational in his behaviour.⁶⁵ Furthermore, Freud believed that man has no freedom to cut loose from the shackles of his psychosexual developments. As a consequence of not having the freedom of choice, man's behaviour is determined by the warring parties of his psyche; namely the id, ego, and superego. Moreover, Freud, through his clinical research, overemphasized to the world that every man is driven by two psychological forces otherwise known as Eros (life instinct) and Thanatos (death instinct).⁶⁶ An exploration into Freud's ideas on the id, ego and superego gives a clear-cut understanding that man undergoes endless tensions, stress, conflict, dilemma, chaos, and a whole range of other psychopathological illnesses due to the turmoil caused by the forces that reside within the unconscious part of the human psyche. Simply put, Freud's ideas on man revolve around his theory of personality which is pivoted on his ideas on sexuality. With all these

⁶⁴ Robert D. Nye, *Three psychologies: Perspectives from Freud, Skinner, and Rogers* (California: Brooks/Cole Publishing Company, 3rd edn.1986).

⁶⁵ Gerald Corey, *Theory and practice of counseling and psychotherapy* (California: Brooks/Cole Publishing Company, 3rd edn., 1986).

⁶⁶ Sigmund Freud. *An autobiographical study*, (James Strachey, Trans) (London: The Hogarth Press & The Institute of Psycho-Analysis, 1948).

negative ideas, he painted a gloomy picture of man being an intellectual beast doomed for destruction.⁶⁷

On the contrary, the behaviourist school of psychology which based its ideas on man in line with the 'tabula rasa' theory of John Locke (1632-1704) states that a child is a blank slate at birth waiting to write down its experiences with the passing of time. Behaviourist psychologists, who emphasize the importance of learning experiences, adopt a mechanistic view of man that focuses on the importance of external factors impacting on human development. According to behaviourists like Ivan Pavlov (1849-1936), J.B Watson (1878-1958) and B.F. Skinner (1904-1990), the environment plays a vital role in shaping man's behaviour and personality.⁶⁸

With their 'S-R' (stimulus and response) theory, behaviourists take the neutral stand by saying that man is neither good nor bad in his nature. By putting man on a neutral position, they are of the opinion that man becomes good when placed in a good environment and becomes otherwise when placed in a bad environment. In taking a neutral position, they do not believe in the concept that states man is born with some innate knowledge. Furthermore, they also reject the existence of constructs such as the conscious and unconscious in the human mind.

With such ideas, it is understood that the form of psychology they believe in is purely a scientific one, which is based on the learning theory that pays heed only to the observable behaviour of man.⁶⁹

Contrary to the earlier schools of psychology; namely psychoanalysis and behaviourism, humanistic psychology, which emerged as the 'Third Force' of the Western mainstream psychology, deems man to be of innately good nature. Based on the existential and phenomenology philosophies, this school of psychology emphasizes the conscious experience of man without paying too much attention on the unconscious mind. Humanistic psychologists also reject the behaviourist school of psychology with its mechanistic view on how behaviour and personality develop (Maslow, 1968). They do not agree with the behaviourist concept, which states that all human actions can be reduced to a stimulus-response type of reaction. According to them, man has a subjective inner dimension, which influences his actions and thoughts. As such, man has the freedom of choice either to respond or not to respond to the demands of his environment. The main icons of humanistic psychology like Abraham Maslow (1908-1970) and Carl Rogers (1902-1987) believe that the good potentials of man can only be manifest in

⁶⁷ R. L. George & T. S. Cristiani, *Counseling: Theory and practice* (Boston: Allyn and Bacon, 3rd edn., 1990).

⁶⁸ Hasan Langgulung, *Kreativiti dan pendidikan: Suatu kajian psikologi dan falsafah* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991).

⁶⁹ Malik Babikar Badri, *The AIDS dilemma: A progeny of modernity*. In Al-Attas, Sharifah Shifah (ed), *Islam and The challenge of modernity* (pp.123-210), (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1996).

totality when he undergoes the process of 'fully-functioning person' and 'self-actualization'.⁷⁰

Concept of Man in Islamic Psychology

Ideas on human nature put forward by early as well as contemporary Muslim scholars are based on the ideas presented in the Qur'an and Hadith. As such, Islamic psychology has a rather different approach in the study of man compared to many Western theories on man. Islamic psychology based on the religion of Islam provides a concept of human nature, which is diametrically opposite to what has been conceived by most Western schools of psychology. It presents a concept of human nature, which is comprehensive and all encompassing: human beings have physical, social, psychological and spiritual dimensions that must be taken into account in psychological theory and practice.

Islamic psychology highlights many interesting facts on man.⁷¹ According to Islamic psychologists, among all creations in the heaven and earth, only man has been bestowed with many distinctive qualities. As the recipients of these distinctive qualities from God the Almighty, man is placed on the highest pedestal in the hierarchy of creation. Some of the distinctive features explained by Muslim scholars are: man has been created in the best of forms (Al-Qur'an, Al-Tin:1-4), provided with

the creative intelligence (Al-Baqarah: 31-34), given the power of speech and freedom of choice (Al-Rahmān: 4; Al-Insān: 3), born in the state of *Fitrah* (primordial nature) without the 'Original Sin', man is forgetful in nature (Ta Ha:115), born with the natural tendency to be a believer in God (Al-Rum:30), has a dual nature: body and spirit, and is the recipient of the *Amānah* (trust)(Al-Ahzab:72), *Mithāq* (covenant) (Al-A'rāf:172). Apart from that, man has been further honoured in his stature and position when Allah made all things created in the heaven and earth to be of service to him. (Al-Jāthiyah: 13; Al-Isrā': 70)⁷².

Due to the fact that man has been endowed with such noble qualities, or for some other reasons only known to the Creator, man has been chosen to be His *Khalīfah* (vicegerent) on earth. As the vicegerent of God, man has to administer this world in accordance with the Divine Will of his Creator mentioned in the holy script of the Muslims. With these metaphysical concepts on man, Islamic psychology elucidates in clear terms man's pre-existence in the form of soul, his birth, his life on this world with all the duties and responsibilities laid on his shoulders and also on the spiritual journey undertaken by man upon completing this worldly life.⁷³

⁷⁰ H Misiak & V.S. Sexton, *Phenomenological, existential and humanistic psychologies* (New York: Grune & Stratton, 1973) & in Morris, C.G. *Contemporary psychology and effective behavior* (New York: Harper Collins Publishers, 7th edn, 1990).

⁷¹ Zafar Afaq Ansari (ed). *Qur'anic concepts of human psyche* (pp.1-14) (Islamabad: International Institute of Islamic Thought. Pakistan, 1992).

⁷² Abdullah Yusuf Ali. *The Holy Qur'an: Text, translation and commentary* (Maryland: Amana Corporation, 1989).

⁷³ Afzalur Rahman, *Muhammad: encyclopedia of seerah*, Vol.6 (London: Seerah Foundation, 1988)1-10.

What is Creativity

At a time when scholars are debating on the issue as to whether creativity is innate or is a learned behavior, this part of our research is focused on creativity: in particular, what it is and what it means to be creative. According to Webster's New World Dictionary, creative individuals have the following qualities:

- Creating or able to create,
- Having or showing imagination and artistic or intellectual, Inventiveness (creative writing), and stimulating the imagination and inventive powers.

According to Maimunah Osman (2005), creative thinking involves the following:

- The ability to generate new ideas;
- The ability to generate alternative ways to do things;
- The ability to look at a situation from multiple dimensions and perceptions;
- The ability to see things in a broader perspective; and
- The ability to bring new added values to a thing/matter.⁷⁴

She is of the opinion that creativity is demonstrated through change: in particular,

- To bring upon new ideas;
- New ways of solving problems;
- New ways of performing a task;
- Creating a new definition to a job;
- New ways of using a thing;
- Creating new added values to a thing.⁷⁵

Another vital issue related to creativity is how creativity has been perceived by people living in the different cultural contexts of the world. Some view creativity as a godly attribute inherited by some special individuals, while others think creativity as mimicry and a discovery made by someone. Besides this, the

more often related vocabularies to creativity are critical thinking and innovation. Our reading on the topic of creativity has revealed that modern scholars overwhelmingly agree that being creative and critical are two qualities or attributes that are inseparable. Analogically explained they are the two-sides of the same coin. In many instances, creative people demonstrate a high level of critical thinking. While innovation in the western culture entails a break away from tradition and old traditional ways of doing and looking at things and situations. In the East, innovation has been perceived as reinterpretation of traditional ideas in the new setting. For some, regardless in the East or West, innovation means to recreate new things and ideas out of the old and existing things or ideas.⁷⁶

Turning to the question on what hinders one from being creative, critical or innovative, there can be many factors. Some of the important disincentives are set out below:

One's belief that he or she is not creative because creativity is a trademark owned by gifted individuals.

Afraid of being different from others. Don't want to be seen by others of his/her actions as outlandish, and not keeping to the tradition. Also, afraid of being criticized and marginalized by the society.

Fear of failure in promoting new ideas.

Reluctance to accept new ways of thinking.

Resistance to change.

Always looking at things from one's perspective only; narrow mindedness, "my way or no way".⁷⁷

⁷⁴ Maimunah Osman, *Pemikiran kreatif* (Kuala Lumpur: Institut Tadbiran Awam Negara, 2005) 8.

⁷⁵ Ibid.

⁷⁶ Richard Paul & Linda Elder, *The nature and functions of critical & creative thinking* (USA: The Foundation for Critical Thinking, 3rd edn, 2012).

⁷⁷ Op. Cit., Maimunah, 2005.

The latest trends in understanding about creativity, critical thinking and innovation indicate general agreement that these qualities are not possessed exclusively by a selected group of people. These are attributes that can be learned, borrowed or imitated and experimented over time to be refined. Through these qualities people can further improve their lives and be able to bring sustainable development for the survival of the entire human race.

Creativity According to Psychoanalysis

The psychoanalysis school of thought in the Western mainstream psychology deems creativity or being creative as a sort of energy that comes from the id impulses which are sexual and aggressive in nature. In Freud's view, since this energy that gushes forth from the unconscious is unpleasant and socially unacceptable to the society, it needs to be transformed so that it finds acceptance in the society. In order to do this, the ego as the peacemaker of the human psyche between the id and superego, uses one of its defense mechanisms known as sublimation to transform what is originally sexual and aggressive into a creative energy that produces behaviour and works of creativity. Freud in describing the origin of creativity in the mind said:

...first is repression, which is quite energetic. The second outcome occurs when sexual investigation is not totally repressed but is coped with by thought processes or by compulsive defenses. In the third outcome which is the 'most rare

and perfect type,' sexual curiosity is sublimated into that inquisitive attitude which leads to creativity.⁷⁸

Freud believed that a creative work of an individual is the outlet through which an individual releases all the stored-up contents of his unconscious from early childhood that were deemed to be socially unacceptable, but through sublimation at a later stage in life, the unconscious manifests itself in the form of creative work that will be acceptable to the society. Corey (1986) in elaborating on sublimation as one of the Freudian defense mechanisms stated the following:

From the Freudian perspective, many of the great artistic contributions resulted from a redirection of sexual or aggressive energy into creative behaviors. Sublimation involves diverting the sexual energy into other channels, ones that are usually socially acceptable and sometimes even admirable. For example, aggressive impulses can be channeled into athletic activities, so that the person finds a way of expressing aggressive feelings and, as an added bonus, is often praised.⁷⁹

Kris (1952) shared the same idea with Freud on creativity. except he differed in his view that the ego uses regression and not sublimation as its defense mechanism and as an outlet for the unconscious to express itself in the form of a creative work. In describing how creativity comes to the surface, he explains:

From the release of passion under the protection of the aesthetic illusion to the highly complex process of re-creation under the artist's guidance, a series of processes of psychic discharge take place, which could be differentiated from each other by the varieties and degrees of neutralization of the energy discharged. All these processes, however, are controlled by the

⁷⁸ Freud in Silvano H. Arieti, *Creativity: the magic synthesis* (New York: Harper Colophon Book, 1976) 22.

⁷⁹ Op. Cit., Corey, 1986, 15.

ego, and the degree of completeness of neutralization indicates the degree of ego autonomy.⁸⁰

Creativity According to Behaviorists

Unlike psychoanalysis, the behaviorist school of psychology is interested in the observable behaviours of man. They are only interested in the observable things in man that can be subjected to scientific psychological investigation. Since human creativity, emotion and thoughts are not tangible, behaviorism is not interested in exploring how these processes take place at the very core of the human psyche. As such, the behaviorist school of psychology presents an over simplified concept of creativity. Behaviorism is at loggerheads with the psychoanalysis concept of creativity which says that creativity in general or any creative work in its original nature is the libidinal and aggressive energy of the id which through sublimation is made presentable, adorable and acceptable to the society. To the behaviorists, creativity is something that can be answered in terms of stimulus-response.⁸¹

No doubt behaviorists agree in principle that creativity is something that emerges from stimulus-response but they somehow differ in their own views in defining creativity. Radical behaviorists like Skinner argued that there is no such thing as creativity, as all human activities have been controlled by people who dispense reinforcements and punishments like parents, teachers, peers, police, etcetera. He also

believed that human dignity that comes from individual accomplishment and achievements are nothing more than something determined by the reward and punishment. To him, even creativeness in poetry is nothing but an act of composing a poem out of 'bits and pieces' of the stimulus that come from the environment. Creating a poem needs exploration and discovery but these acts are not viewed as creativeness, rather it is something related to the history of the poet and to the trial-and- error in the learning activities.⁸²

Irving Maltzman, a well-known figure in Behaviorism, believed that one can increase original behavior in others by simply rewarding them for their actions. As such, this means that creativity in man is the result of encouragement and reward given to man's actions. Staats also explained creative thinking in terms of stimulus-response. In his view, creative ideas of an individual are made up of new combination of previously stored-up, unrelated ideas in the human memory.

The final view on creativity from the behaviorist school comes from Mednick. His view on creativity is focused on mental association (for example, 'carrot' may be associated with 'rabbit'). In his opinion, a highly creative person is one who stores a large number of verbal and non-verbal mental associations which are readily at the disposal of an individual for recombining them into creative ideas.⁸³

⁸⁰ Ernst Kris, *Psychoanalytic exploration in art* (New York: International University Press, 1952) 63.

⁸¹ Frager, Robert & Fadiman, James, *Personality and personal growth* (New York: Harpers Collins, 1984).

⁸² Op.cit., Langgulung, 1991.

⁸³ G. A. Davis, *Creativity is forever* (Iowa: Kendall/Hunt Publishing Company, 3rd edn, 1992) 56-59.

Creativity According to Humanistic Psychology

Humanistic psychology deems that every individual has the capacity to be creative. Developing one's creativity is very much related to the social environment in which one lives. In a free society where there is no restriction and hindrance that blocks the natural human tendencies, man would be able to bring forward and develop his creativity which has been in existence innately within his inner self. According to Humanistic psychology, man by actualizing his creative potentials, becomes a 'self-actualized' person. Furthermore, some humanistic psychologists, especially Maslow, believes that the unconscious is not a storehouse of man's instinctual drives alone but it also stores many hidden potentials that are creative and adorable to others once they are brought out from man's inner self.⁸⁴ They also believe that these hidden creative potentials should not make use any of ego defense mechanisms, as this will damage and distort the true quality and essence of the good and creative contents of the inner self. In addition to creativity associated with works that bear special characteristics and recognition (for example, a talented inventor and her/his invention), creativity also exists in the process of self-actualisation, without any special talent or skills, as noted by humanistic psychologists like Maslow and Rogers.⁸⁵

⁸⁴ Abraham H. Maslow, *Toward a psychology of being* (New York: D. Van Nostrand, 2nd edn, 1968).

⁸⁵ Op.cit., Langgulung, 1991, 208-210.

⁸⁶ C. R. Rogers, *On becoming a person* (Boston: Houghton Mifflin Company, 1961) 350-351.

The views expressed by the humanistic psychologists above maintain that man's unconscious stores creative and desirable potentials is contrary to the Freudian view that regards the unconscious as the powerhouse which stores sexual and aggressive instincts only. In addition, Maslow and Rogers were on the same wavelength in their approval of creativity in a means self-actualization. The following quotations reflect their ideas on creativity:

The main spring of creativity appears to be the same tendency which we discover so deeply as the curative force in psychotherapy- Man's tendency to actualize himself to become his potentials...the urge to expand, extend, develop, mature- the tendency to express and activate all the capabilities of the organism, or the self.⁸⁶

...the concept of creativeness and the concept of healthy, self-actualizing fully human person seem to be coming closer and closer together, may turn out to be the same thing.⁸⁷

My feeling is that the concept of creativeness and the concept of healthy, self-actualizing fully human persons seem to be coming closer and closer together, and may turn out to be the same thing.⁸⁸

Creativity According to Islamic Psychology

Under the Islamic perspective of psychology, man's creativity in life is what he has obtained from Allah as the Supreme Creator of the universe. Discussing man's creativity from the Islamic perspective demands some elucidation on Allah's attributes as the Creative Creator of the world, and the universe at large.

⁸⁷ Maslow in G. A. Davis, *Creativity is forever* (Iowa: Kendall/Hunt Publishing Company, 3rd edn, 1992) 2.

⁸⁸ Abraham H. Maslow, *The farther reaches of human nature* (North Carolina: Maurice Bassett, 1973) 57.

The attributes mentioned in the Qur'an that reveal Allah's power as the mighty Creator are namely; *Al-Khaliq* or *Al-Khallaq*, *Al-Badi*, *Al-Musawwir* and *Al-Fatir*. The following are references to God's attributes as the Creator:

To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things (*Al-An'am* 6:101).⁸⁹

That is Allah, your Lord! There is no god but He, the creator of all things; then worship ye Him, and He hath power to dispose of all affairs (*Al-An'am* 6:102).⁹⁰

He it is Who shapes you in the wombs as He pleases. There is no god but He The Exalted in Might, The Wise (*Ali 'Imran* 3:6).⁹¹

All praise is due to God, Originator of the heavens and earth, who causes the angels to be [His] message-bearers, endowed with wings, two, or three, or four. [unceasingly] He adds to His creation whatever He wills: for, verily God has the power to will anything (*Fatir* 35: 1).⁹²

According to Langgulang, the verses above, and many more such verses in the Qur'an that explain the Majesty and Power of Allah as the Almighty Creator, can be classified into three different time periods in the creation of man and other forms of life in the universe. The first one explains how He created the universe, man and the other living organisms in the beginning merely out of nothingness. The second one explains how He will bring creations into existence once more again on the day of resurrection for judgment. The third one

explains His on-going act in creating things which depicts all changes and progress that take place between his first and second time periods. Furthermore, Langgulang is of the opinion that the last said act of creativeness of Allah in creating and bringing changes and progress in this world is shared by man to a lesser degree.⁹³

Similar to Langgulang, Iqbal has highlighted man's God given qualities to create and to be creative. In Iqbal's view, man being the vicegerent of Allah, has been imbued with the many godly attributes. For this reason, Iqbal feels that the ideal believer in God should be one whom he calls as the 'co-worker' with God. Since Allah gave this world to man as a raw and unfinished product to deal with, it becomes the duty of man to beautify and ameliorate what is unfinished. This idea of man being the 'co-worker' with God has been stated by Iqbal in one of his poems in *Payam-i- Mashriq* (Message from the East):

You made the night and I the lamp.
You made the clay and I the cup.
You made the deserts, forests, mountains high,
It is I [who made] flowerbeds and orchards and the park.
It is I who grinds the mirror out of stone.
It is I who makes from poison, antidote.⁹⁴

Being the co-worker of Allah, man has to be an active individual who is strong in his will to further develop what has been given to him by

⁸⁹ Abdullah Yusuf Ali, *The Holy Qur'an: Text, translation and commentary* (Maryland: Amana Corporation, 1989).

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid.

⁹³ Op.cit. Langgulang, 1991, 249.

⁹⁴ Iqbal in Annemarie Schimmel, *The secrets of creative love: The work of Muhammad Iqbal* (London: Al-Furqan Islamic Heritage Foundation, 1998) 26-27.

God. In this sense, Iqbal in many of his poems has asked man to take a vital role of being in possession or in control of one's environment. Furthermore, Iqbal believed that it is the duty of man to bring forth the riches from the belly of the earth to be utilized for his spiritual development. In order to do this, man must equip himself with knowledge. As man has been taught by God, and given the faculty of naming things and forming concepts, it should be this gift of God that man must use to his advantage to gain dominance over the world of matter for his own spiritual upliftment (Iqbal, 1996). The claim made by Iqbal and Langgulung of man being a creative creator at a lesser degree than God finds validity in the following verse of the Qur'an:

Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (Surah Al-Mukminun: 14).⁹⁵

Since the last part of the verse suggests that Allah as the best of creators, then surely man who is the best creation of God with all the noble qualities given to him also qualifies to have the ability to create and innovate creatively new things on this planet. Furthermore, Iqbal believed that man is not a static being. By relating to the Quranic message that the universe in which man lives is one that is constantly growing every minute and every second, Iqbal applied the same to state that in man, as well, there is a constant growth. By reading Iqbal's philosophical ideas on the

human personality one can understand that he highly valued the role, potentials and creative mind possessed by man. Iqbal's ideas on man perfectly reflect the message found in the Qur'an. Iqbal's (1996) positive views on man can be clearly seen in what he said in his monumental philosophical work of the Reconstruction:

Man, therefore, in whom ego has reached its relative perfection, occupies a genuine place in the heart of Divine Creative energy, and thus possesses a much higher degree of reality than things around him. Of all the creations of God, he alone is capable of consciously participating in the creative life of his Maker. Endowed with the power to imagine a better world, and to mould what is into what ought to be, the ego in him aspires, in the interests of an increasing unique and comprehensive individuality, to exploit all the various environments on which he may be called upon to operate during the course of an endless career.⁹⁶

The Quranic verse that states Allah taught all the 'names' to Adam (*Surah Al-Baqarah* 2: 31) could also mean that man inherits the many attributes of Allah in him. Among the many attributes of Allah, names like *Al-Khaliq*, *Al-Badi*, *Al-Musawwir* and *Al-Fatir* have great significance to the Islamic concept of creativity. Man, who inherits these attributes of Allah, has the tendency to exhibit creativity during his life in this world. The only difference between Allah and man as a creator is that Allah is the Almighty Creator and His power to create and to be creative is Absolute, while man's power to create is relative or rather limited. Allah can create out of nothingness, but man needs something to create other more advanced, developed, sophisticated and innovative things.

⁹⁵ Abdullah Yusuf Ali, *The Holy Qur'an: Text, translation and commentary* (Maryland: Amana Corporation, 1989).

⁹⁶ Muhammad Iqbal, *The reconstruction of religious thought in Islam* (Lahore: Institute of Islamic Culture, 1996) 58.

The prerequisites for man's creativity and being creative are due to his position as Allah's vicegerent on earth; given the freedom to exercise his freewill to choose all that is good for this life and for the hereafter, and also for being Allah's trustee in this world which demands responsibility and accountability at the same time. Despite the task of being Allah's vicegerent, having to shoulder the trust given to him, and the fact that he will be held accountable for his action, man has to actualize his innate potentials by being industrious, productive, progressive, innovative and creative. All these qualities and their manifestation in the human life, in a way, can be interpreted as worship (*Ibadah*) in Islam. As such, Islamic psychology views man's creativity as something that should be constructive and morally acceptable to the society, in line with the purpose for which man has been sent to this world. Creativity and creativeness in Islam also require man to be upright, just, and ready to abide by Allah's commandments and to keep away from His prohibitions, also having no resentment and prejudice towards others.⁹⁷

Appraisal

The three Western mainstream psychologies differ fundamentally in their views on creativity. Freudian psychoanalysis looks at creativity as the sublimated energy of the Id made presentable in arts and artistic works. Freud was of the conviction that the Id is at work at the very core of all works of creativity. To prove his point, he analyzed great personalities in history like Plato (428-348BCE), Michelangelo (1475-

1564) and Leonardo Da Vinci (1425-1519). In the case of Da Vince, he analyzed this great Italian artist and inventor's life and wrote a book on him (Freud, 1916). To him, the state of being a creative person or a neurosis is separated by a thin line in the human psyche. One can be either one of the two depending on the situation and on how well the ego handles the situation. In Freud's view, creativity is not the spark that one gets from the environment to produce great works, but it is the energy that comes from the unconscious of the human psyche which is later transformed into something acceptable by the help of one of the ego's defense mechanisms.

J.B Watson, Skinner and others from Radical Behaviorism think that creativity like knowledge exists in the environment. To them, man is a 'Tabula Rasa' right from birth. As such, knowledge, motivation and creativity come through the stimuli from the environment. People can be motivated, energized and display creativity for being in the right environment and given the right stimulus. Based on the learning theory, they think people can be creative if there is a reward for them. Moreover, they do not believe that things like innate knowledge and man's inner psychic powers that can be a source of his creativity. In short, they believe that creativity is a learned behaviour.

Maslow and Rogers believed that man is good in his nature and that the human self has a lot of potential for growth. Furthermore, they believed that man comes to this world with some basic, innate or latent knowledge. They also stated that man's creativeness not only

⁹⁷ Op.cit, Langgulang, 1991.

comes from within his human psyche but also from the environment. To them, a 'fully-functioning person', 'self-actualized person' and the one who goes through a 'peak experience' is an individual who is creative in his/her life. In short, they explained creativity in association with all these terms.

Islamic psychologists believe that every individual is capable of being creative. According to Islamic psychology, the state of man being creative is related to the *Al-Asma* taught to Adam by Allah the Almighty. The word *Al-Asma* in (*Surah Al-Baqarah: 31*) can be of anything like knowledge, languages, names of things, God's beautiful Names, etcetera. Langgulong and others have highlighted that the *Asma* given to Adam will be inherited by all his progenies (humanity as a whole). Besides this, Islamic psychologists also believe that creativity is within the human *Fitrah* (man's primordial nature) in which man has been created. As such, there is creativity in the human soul that needs to be actualized through proper parenting, schooling and conducive environment. From the Islamic perspective, man's creativity and creativeness come from the human psyche and also from the environment. Man's qualities of being able to create and to be creative can be seen clearly in the civilizations he has created. Gifted with these noble qualities man has been given the position of God's vicegerent on earth.⁹⁸

Conclusion

This research on man and creativity has highlighted that different schools of thought in

psychology have different concepts on what constitutes creativity. These differences of opinion are based on their divergent concepts of human nature. Regardless in the East or West, however, all marks of human achievement and civilization have only been possible due to man's attributes of being a creative creator, inventor, and innovator. Man being the best creation of God, should use his creativity and all other God-given qualities towards creating a better world and not use his creativity to create war and destruction. Man's creativity should stop all destructions that have happened to the flora and fauna. Lastly, man has to use creativity in an ethical manner in line with the purpose for which he has been sent to this world.

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⁹⁸ Mohd Abbas Abdul Razak, *Human nature: A comparative study between western and Islamic*

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State intervention in Mobility-as-a-Service: steering emerging mobility services towards inclusive outcomes in London

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Abstract

The emergence of Mobility-as-a-Service (MaaS) as a transport paradigm offers an alternative to how personal mobility is derived in cities and could alleviate urban congestion, improve air quality, reduce carbon emissions and promote seamless and integrated travel. Nevertheless, concerns remain that emerging mobility services lack sufficient consideration of the societal impacts they can produce. The prerequisite for smartphone technology, the high cost of use, the cognitive and physical requirements and the propensity to operate in wealthier, more accessible locations threatens to exclude certain populations (Lucas et al, 2019). This presents a challenge to the current regulation of emerging mobility services. This article focuses on the role of governance in ensuring MaaS is inclusive for its users within the context of London and concludes with recommendations for policy-makers and MaaS operators on how to ensure MaaS can contribute towards an inclusive transport system, with areas identified for further research.

Keywords: Governance; Maas; Mobility; Social Equity Transport; Travel; Urban Congestion

Introduction and Context

Mobility-as-a-Service (MaaS) has received growing attention from planning practitioners, policy-makers, businesses and academics as a way to alleviate urban congestion, improve air quality, reduce carbon emissions, and, provide a seamless and integrated journey (Kamargianni *et al*, 2016). The concept emerged from the 'as-a-service' business model and focuses mobility around customer preferences (Datson, 2016). More specifically, MaaS is defined as:

'A user-centric, intelligent mobility management and distribution system, in which an integrator brings together offerings of multiple mobility service providers and provides end-users access to them through a digital interface, allowing them to seamlessly plan and pay for mobility' (Kamargianni et al 2018: 3).

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This study aligns with this definition, and the potential for MaaS to offer a ‘paradigm shift’ in how citizens travel. However, concerns remain surrounding data sharing and the contract agreements required between operators and public authorities (Jittrapirom *et al*, 2018a; Hensher, 2017). The most prominent concern, and the focus of this article, is considered to be the potential impact MaaS may have on those currently excluded from transport services. The Campaign for Better Transport (CfBT, 2017) considers that a poorly-planned MaaS platform could proliferate private service competition for the agile and the affluent leading to more vehicles, while at the same time reinforcing the harmful pattern of social exclusion in poorer, isolated communities, whereas a well-planned MaaS platform could contribute to social inclusion by ‘filling in the gaps’ of existing transport services to offer mobility to those excluded from mainstream options (CfBT, 2017).

Governance, the ability to set, apply and enforce rules, is critical if mobility innovations are to serve the complex socio-economic challenges faced in cities today (Marsden and Reardon 2018a; Marique and Marique, 2018). However, the type of governance required remains unclear within MaaS literature (Smith *et al*, 2018). The lack of an appropriate regulatory framework for emerging mobility innovations means a set of non-state actors are entering an unregulated market (Pangbourne *et al*, 2019). This threatens to widen the gap for those currently excluded from mainstream transport and challenges how governments regulate disruptive mobility innovations (Pangbourne *et al*, 2019). The UK Government’s reliance on businesses to reduce public subsidies and stimulate innovation in service provision over the last 30 years suggests non-state actors will have an important role in the future of MaaS (Gray *et al*, 2017).

The most appropriate role for governance in the MaaS ecosystem raises the following research question:

“How does the role of governance ensure MaaS contributes to social inclusion in London?”

This article explores the viewpoints of stakeholders within the MaaS ecosystem to ascertain how governance can ensure MaaS contributes towards inclusion within London’s transport system. The following research objectives were derived to assist the composition of the article:

1. To review existing literature on social inclusion and governance pertinent to MaaS.
2. To understand stakeholders’ perspectives on the capacity for MaaS to promote social inclusion and the challenges faced when regulating the service.
3. To set out the state intervention required to ensure MaaS contributes towards an inclusive transport system.

Literature Review

Literature collated for this study provides a critique to provide background and identify gaps for further research. Being concerned with the governance of new mobility services, also

included are documents to ground the research question in current governmental practice.

Socio-Technical Transitions: Smart Mobility

Urban mobility presents a raft of economic, social and environmental considerations (Buscher *et al*,

2014). Having the capacity to become mobile provides opportunities to access the basic necessities of urban living, for example food, work or education (Kwan and Schwanen, 2016).

However, unfettered demand for mobility can lead to congestion, air pollution, and social exclusion (Mackett and Thoreau, 2015). This facilitates an unsustainable transport system centred on ever-increasing auto-mobility (Urry, 2004; Banister, 2008). To combat this scenario, Vergragt and Brown (2007) call for a fundamental rethink in how personal mobility is consumed.

The Transition Theory presented by Geels (2012) considers the 'socio-technical' challenge of rising car-use and carbon emissions. Geels claims an amalgamation of *'technologies, infrastructures, organisations, markets, regulations, and user practices'* currently support the automobility regime (Geels *et al*, 2017:1242). However, 'niche innovations' in transport technology and user behaviour can combine to transition from auto-mobility towards a new socio-technical regime (Pangbourne *et al*, 2019). Marsden and Reardon (2018a) believe a 'smart mobility' regime is emerging from socio-technological innovations like ubiquitous Internet, mass smartphone usage, peer-to-peer data sharing, real-time information, and, advances in ticketing and payment methods. Docherty *et al* (2018: 118) highlight four elements of the smart mobility transition:

1. A transition towards usership over ownership of transport.
2. The commoditisation of individual journeys and the time they take.
3. A transition from modal-centric to user-centric transport.

4. As data sharing expands, citizens transition from users to stakeholders.

Dowling (2018) considers that transport technologies or 'niche innovations' associated with the smart mobility transition challenge regulation as they are often unaligned with existing governance structure. For example, Metz (2016) stresses 'smarter travel' must champion sustainable and active travel alongside technological innovation. Similarly, Lucas *et al*, (2019) contend that the continuing reliance on a car-dependent transport system may exclude those who cannot engage due to digital, cognitive and physical barriers.

Mobility-as-a-Service: a New Transport Paradigm?

MaaS is a 'niche innovation' within the smart mobility transition and promises a 'paradigm shift' in the provision of urban mobility (Li and Voegelé, 2017; Rantasila, 2015). The term refers to the combination of real-time data, wayfinding algorithms and a booking system under a single digital platform to integrate mobility services and provide a seamless user-centered travel experience; one which can occur across different modes (Marsden and Reardon, 2018a; Jittrapirom *et al*, 2018b). This combines public and private transport to remove the need for multiple tickets, offering a single service rather than multiple physical assets.

MaaS also introduces the concept of 'bundling', to offer a personalised service based upon travel

preferences: for example, bundles could be specialised for families, regular commuters, or

those travelling at weekends (Kamargianni *et al*, 2016).

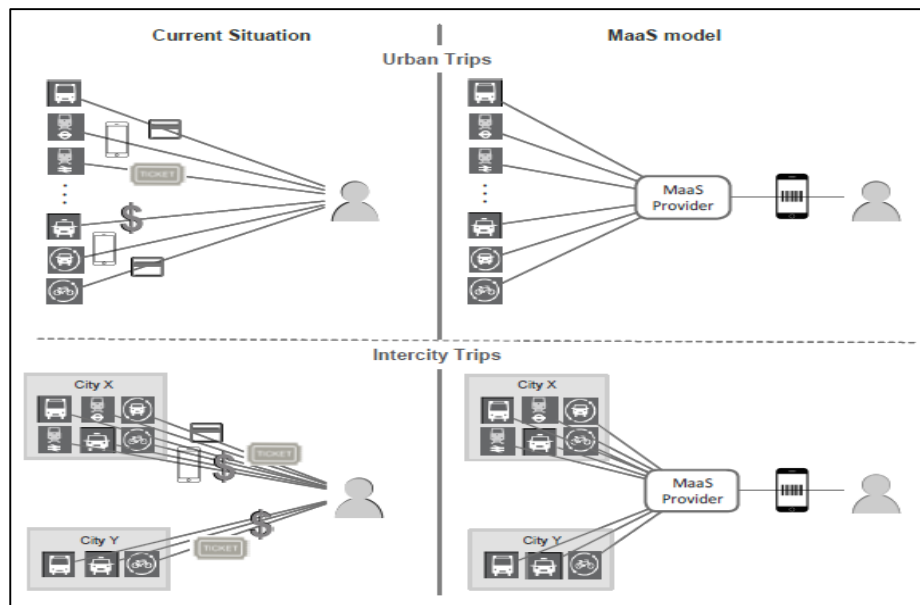


Figure 1: With and without MaaS - A Traveller's Perspective (Kamargianni *et al*, 2018)

Pilot studies in Finland (Whim), Sweden (UbiGo) and Germany (Moovel) (Smith *et al*, 2018; Goodall *et al*, 2017) offer limited empirical observations of MaaS across entire cities. Studies by Kamargianni *et al* (2018) and Karlsson *et al* (2016), in London and Gothenburg respectively, suggest a willingness by participants to sell their car for flexible access to car-sharing, leading to a great propensity for sustainable travel. Smith *et al* (2018) identify varying 'levels' of MaaS adoption. For example, they consider UbiGo was employed by the Swedish government to encourage public transport use, whereas Whim formed part of a wider vision of national economic development in Finland. Limited research is available regarding the ability for MaaS to tackle mobility inequalities; the exception being 'Bikes for All', which sought

to remove the barriers faced when accessing bike-share schemes in deprived areas of Glasgow (Lucas *et al*, 2019). The outcome of MaaS appears dependent on its conception: as an agent of economic development or sustainability; market-driven or state-driven.

Docherty *et al* (2018) point to the potential efficiency benefits MaaS offers to congestion when commodifying journeys and reducing the cost of travel, as observed through car-sharing. In contrast, Pangbourne *et al* (2018) believe MaaS is a model controlled by profit-seeking businesses, which maximise returns by encouraging more rather than less mobility, particularly in wealthier locations where demographics benefit from convenient access to transport services and digital technology. The

juxtaposition of unfettered, instantaneous mobility on a finite transport system is reflected in the International Transport Forum's MaaS scenario analysis (Enoch, 2018). The model applies several assumptions: replacing all private cars with car-share, a single transport system provider, one or two MaaS operators and imposed car-sharing. Although the model generates a reduction in car use, if one assumption is incomplete, i.e. 50% of private cars are replaced, then a doubling of road traffic was observed, as car-share increases without the benefits of altered travel patterns (Docherty, 2018). Pangbourne *et al* (2019) predict MaaS will increase mobility for those who can afford it whilst increasing automotive movements and worsening transport poverty. Similarly, Gullberg (2017: 4) believes hope for reducing mobility consumption is wrongly placed within packages like MaaS, instead the focus should be on substituting increased mobility with a '*restrained orchestration of proximity and mobility as a means of creating accessibility*'. In other words, Gullberg believes mobility innovations should create the right mobility rather than more. This has influenced research on the ability of MaaS to exclude certain groups, as populations become dependent on privately-run platforms for their travel (Wong *et al*, 2018; Snellen and de Hollander, 2017).

Social Equity and Mobility-as-a-Service

Social exclusion is a constraints-based process which precludes individuals from accessing aspects of society because of social circumstances (Preston and Raje, 2007). This is exacerbated by the ability to access transport

services (Lucas *et al*, 2019). Accessibility can be limited by the proximity of neighbourhoods to transport services; the physical ability of travellers to use transport services; the cost of using transport; or the technological skill required for digital services (Snellen and de Hollander, 2017). A person is transport disadvantaged when these circumstances result in insufficient mobility and reduced accessibility compared with the general population (Lucas, 2012). Therefore, accessibility to services can be framed as a human capability (Pereira *et al*, 2017). Sen's (2009) 'Capability Approach' explores the opportunities a person's capabilities afford when accessing the basic functionings within a society, such as, being safe, having a well-paid job or being well-educated. Sen refers to functionings as the ability to participate effectively in society regardless of physical or social constraints (Nussbaum, 2011). Consequently, mobility is a capability because it satisfies a basic functioning; the ability to physically, socially and financially move from one place to another (Beyazit, 2011). This accords with Gullberg's (2017) observation that opportunities arising from transport are more important than the means of transport itself, i.e., mobility is valuable for the opportunities it offers rather than the physical ability to move.

Nevertheless, Beyazit (2011) believes transport increases an individual's capabilities because it distributes socio-economic benefits. The potential to link modes through MaaS increases the capability to access functionings when compared to individual transport services. Atasoy *et al* (2015) point to the fact that elderly and disabled transport passengers struggle using

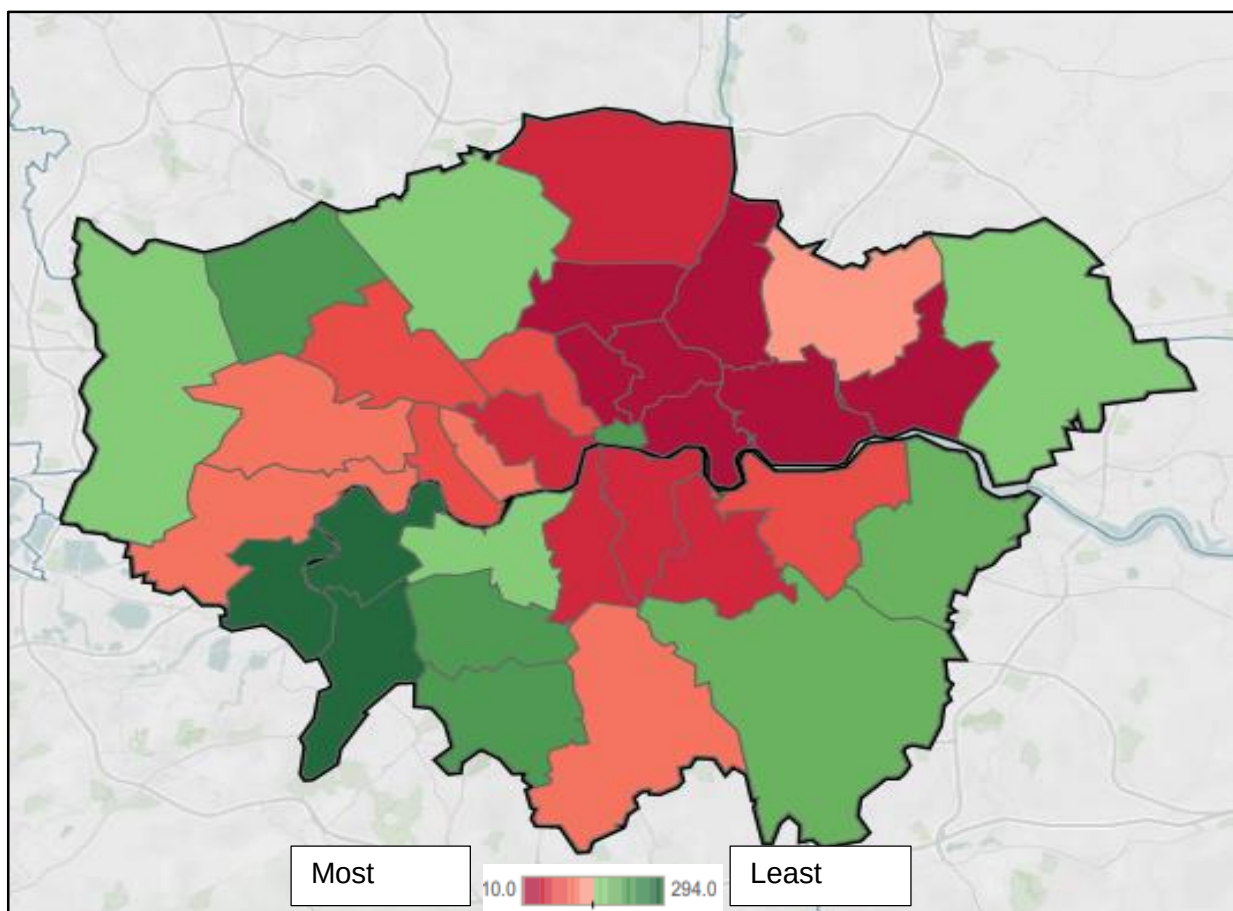


Figure 2: 2018 Indices of Multiple Deprivation in London (LC, 2018)

conventional public transport because it is not tailored to their specific needs, a barrier MaaS could assist. A study undertaken by Lesser (2019) identifies London as having the highest proportion of pensioners living in material deprivation in the UK. The fact that the over-65s will form an increasing proportion of London's population in 2040 means tailored MaaS bundles could have a significant positive impact (GoS, 2019). However, MaaS is currently pursued by private operators looking to operate in profitable locations meaning that travelers with specific mobility issues or in poorer neighbourhoods may be excluded from the service and the opportunities it creates (Pangbourne *et al*, 2019;

Lucas, 2012). This is supported by Docherty *et al* (2018) who claim the distributional impact of delivering MaaS means its provision will be sporadic, focusing on densely populated areas that guarantee usership. The distribution of deprivation in London (**Figure 2**), however, reflects the difficulty in identifying where MaaS will have its greatest benefit. The provision of good public transport services meaning non-car ownership does not preclude inclusion within London, although, those currently excluded may continue to suffer mobility-related exclusion because of poor disabled access at public transport (Kenyon *et al*, 2002). So, whilst Inner London boroughs have greater proximity to

transport services, it does not mean these are necessarily accessible. Conversely, Outer London borough residents are more likely to require car access because of the dispersed urban environment (Church *et al*, 2000).

The distribution of inequalities aligns with the Social Mobility Commission (SMC, 2017) which

identifies ‘social mobility cold-spots’, whereby accessing well-paid jobs is hampered by transport costs, poor accessibility and access to digital technology. Foulser (2017) considers MaaS operators must identify these ‘cold-spots’ from initial conception to reduce the geographic impact of MaaS.

Table 1 compares recent publications regarding the impact of poorly-run and well-planned MaaS platforms on social inclusion, and highlights the ability of MaaS to include and exclude both. Interestingly, Pereira *et al* (2017) assumes ‘accessibility’ is a combined ‘capability’ that offers

human agency, i.e., the capability to access and use mobility technologies. Gullberg (2017) warns, however, that the uptake of autonomous vehicles will lead to increased mobility and the side-lining of accessibility within emerging mobility services.

Table 1: Poorly-Run MaaS vs Well-Planned MaaS: the impact on Social Inclusion

Poorly-run MaaS	Well-planned MaaS
The high cost of MaaS focuses on young, wealthy populations (Li and Voegelé, 2017)	Concessionary fares for those of pension age, with disabilities or earning under a certain threshold (Mackett and Thoreau, 2015)
Reliance on registration and digitalisation excludes those who struggle with new technologies and accessing banking (Pangbourne <i>et al</i> , 2019)	The provision of digitally-connected kiosks in train stations for those without smartphones (HC, 2018a)
Cognitive barriers exclude those who might have never experienced such technology (Lucas <i>et al</i> , 2019)	Tailored options for the elderly, those with autism, dementia, or those with sensory-impairments that assist in avoiding inaccessible routes (Melis <i>et al</i> , 2018; Viaaio, 2017)
Disengagement of those who choose to walk and cycle from the policy debate (Docherty <i>et al</i> , 2018)	Mobility packages include front-end interfaces that prioritise health and well-being (Pangbourne <i>et al</i> , 2019)
Reduced or no service in undesirable or unprofitable locations and premium costs in affluent areas or at particular time periods: for example, Saturday night (Marsden and Reardon, 2018a)	Minimum acceptable threshold of accessibility to key activities (Lucas 2016; Pereira <i>et al</i> , 2017)

In summary, the literature suggests an inclusive MaaS platform would ensure that the opportunities for seamless, on-demand mobility

are accessible to all, and that citizens have the capability to make use of the service.

Why Governance matters for Mobility-as-a-Service

With consumer habits and new technologies redefining how citizens travel in cities; the smart mobility transition appears inevitable (Docherty, 2018). The challenge now faced by the UK Government is how to manage and adequately address the societal impacts of emerging mobility services.

Governance refers to the '*extent to which government has the power to set, apply and enforce... rules*'. (Marsden and Reardon 2018a:06). However, governance goes beyond policy or state action. Dowling (2018) believes governance is a process of identifying a problem, and formulating and implementing an intervention to achieve a particular outcome. But why does governance matter for MaaS? In Giddens' (2008) opinion, the UK Government remains a key 'enabler' capable of stimulating stakeholder action, and an 'insurer' who guarantees its actions lead to desired outcomes. Marsden and Reardon (2018b) go further by suggesting emerging mobility services require strong governance because they are unlikely to replace the existing mobility regime without changes to the regulatory system they operate within. However, Docherty (2018) highlights the fact the UK Government has historically struggled to effect simple change to the transport system because governmental instruments fail to predict and manage trends, for example the emergence of non-state actors in transport governance and the shift towards crowd-sourced data. Dowling and Kent (2015) believe the state's capacity to govern now relies on its ability to form effective

partnerships with non-state actors. In the UK, the shift towards governance rather than intervention aligns with Geels' (2011) observation that a 'marketisation transition' is underway as expanding consumer choice in transport provides businesses with a greater role in regulation (Docherty *et al*, 2004). Gray *et al* (2017) believe this leads to a split-personality between central and local government: the former advocating innovation through private service competition; the latter tasked with mitigating the negative externalities of congestion, air quality and social exclusion.

The governance structure in London is split between national, regional and local authorities which can lead to uncoordinated policy-making when managing new trends in mobility (Akyelken *et al.*, 2018). Furthermore, the emergence of non-state actors within the London transport system has blurred the role of transport regulators and made existing regulation appear vague next to the specific nature of mobility innovations (Akyelken *et al.*, 2018). For example, Uber has challenged the regulatory framework set by Transport for London (TfL) and disrupted the provision of mobility by offering smartphone user's access to cheap taxi services. This has weakened the role for traditional 'black cabs' and the demand for night-time buses (Mulley and Kronsell, 2018; Wood *et al.*, 2017). Dudley *et al.*, (2017: 3) explore Uber's ability to exploit out-of-date rules in London to embed its branding in the public consciousness before authorities were able to regulate effectively:

'...for regulators... there is a delicate balance... between wishing to encourage innovation and services that apparently have

wide public support, with sensitivity to the interests of established operators, to the provision of rules that provide fair competition’.

When mobility services reach a critical mass then regulation becomes difficult because restrictions are viewed as *‘frustrating public demand’* (Dudley *et al*, 2017: 4). This coincides with Docherty *et al* (2018), who consider technological change as outpacing the capacity of governments to respond, which risks locking emerging mobility services into a transition path that exacerbates current social problems – *‘once a particular spatial form is created it tends to institutionalise’* and determine future development (Harvey, 2008: 27).

However, Marique and Marique (2018: 188) argue it is not whether digital innovations disrupt social practices, but *‘how digital innovation may be best used to serve the complex socio-economic...challenges London faces’*. Therefore, a transition in the way governance steers mobility services is needed to create conditions for inclusion and to effectively manage disruptive innovations (Docherty *et al*, 2018). Reardon and Marsden (2018: 140) consider strong state involvement a prerequisite if the *‘most integrated and sustainable visions of smart mobility’* are to be achieved. So, whilst state intervention has focused on *‘addressing market failure’* (Docherty *et al*, 2004: 258), the specific nature of emerging mobility services requires an equally specific regulatory framework. This accords with Hopkins and Schwanen (2018) who consider smart mobility transitions as impossible when developed through existing market-driven approaches. MaaS must balance public and private regulation to ensure a positive

contribution to the quality of life for all (Marique and Marique, 2018).

Consideration of Mobility-as-a-Service in Governmental Documents

No regulatory framework has been defined by the UK Government to manage MaaS at the local, regional or national level, but significant research into the implementation of the service has been undertaken. Various mobility innovations have been advocated in London: GoSutton on-demand bus trials (TfL, 2019); automated vehicle trials in Greenwich (TRL, 2018); and the commitment from the London Assembly (LA, 2018) to guide MaaS. The Department for Transport’s (DfT) initial focus was the potential for MaaS to reduce car ownership, provide an efficient transport system and compete in mobility markets (Datson, 2016). Unfortunately, social inclusion and accessibility have been considered challenges for future policy-makers.

Instead, equity concerns arose during roundtable discussions held by the Government Office for Science (GoS, 2017: 2) with industry stakeholders which suggested MaaS should not be more expensive than current transport and fully inclusive to avoid *‘the MaaS and the MaaS-nots’*. A call for evidence by GoS (2019) raised concerns that, without state intervention, future MaaS models could increase digital exclusion (CfBT, 2017; TravelSpirit, 2017; Viaaquo, 2017; techUK, 2017). If MaaS is to serve more than the agile and the affluent, then access must be provided by phone or person, or via a third party who can access the service on behalf of others (CfBT, 2017). The face-to-face element is essential for those currently excluded from digital

software, for example the over-65s or those with dementia (Viaaqio, 2017). A governmental report (Enoch, 2018) suggests policymakers are faced with a major challenge in balancing the promised benefit with issues of equity.

The lack of an overarching strategy for local authorities was identified as a key barrier by GoS (2017) when dealing with disruptive mobility innovations. TravelSpirit (2017) claim an 'Internet of Mobility Framework' is required to govern MaaS, similar to KPMG's 'MaaS Requirement Index' which guides local authorities in deciding the optimum level of regulation to achieve policy goals (Foulser, 2017). The KPMG index is the only one identified during this study that offers local authorities a framework for decision-making in the MaaS ecosystem. The risk is that, without such frameworks, local authorities are ill-equipped to manage issues pertaining digital exclusion at the local level (TechUK, 2018). A Transport Committee (HC, 2018b) reflects the concern that authorities are ill-informed of the potential impacts of MaaS. Simon Ho of TravelSpirit suggests

'we are concerned about technological progress bulldozing what transport is really about... providing equitable and sustainable access to all' (HC, 2018b).

The Transforming Cities Fund challenges transport authorities to create Future Mobility Zones (FMZ) in an attempt to explore smart mobility transitions (DfT, 2018a). It focuses on how technological innovations in ticketing and integration can be implemented within cities across the UK. Lyons and Davidson (2016: 105), believe by exploring policymaking pathways a number of '*divergent plausible future scenarios*'

can be considered in the decision-making process. This supports the remark made by Marsden et al., (2018) that more adaptive approaches to planning are needed to shape travel in the future. They argue, however, such debates are often undertaken in 'silos' rather than considering various societal impacts. For example, the Inclusive Transport Strategy (DfT, 2018b) considers that 'mobility trials' are when dialogue between disabled transport users and mobility providers should occur. Unfortunately, the social repercussions of MaaS do not appear central to the FMZ bidding process. However, the Future of Mobility Urban Strategy (DfT, 2019: 8) sets out principles which are to guide mobility innovations in the UK, including issues surrounding social inclusion: '*the benefits of innovation in mobility must be available to all parts of the UK and all segments of society*'. The study indicates a regulatory review of MaaS should include:

- Consideration of how 'new mobility services can enable accessible, inclusive and safe mobility services';
- Investigate 'the case for the Government to do more to shape the way MaaS platforms emerge, to manage unintended consequences...'; and
- Recognise that 'legislation and regulation relevant to MaaS is spread across multiple levels of government'. (DfT, 2019: 54)

The governmental document review confirms that unregulated MaaS models could disadvantage the most vulnerable transport users. However, recognising that state intervention in mobility transitions is currently disjointed does not address the fact MaaS platforms are entering the UK market devoid of appropriate regulation. A GoS evidence review concludes that policy interventions are essential in avoiding current

inequalities deepening as a result of mobility transitions. The review recommends clarity in the regulatory role of the state and the position of authorities to avoid negative repercussions (Lucas *et al*, 2019).

Summary

The literature review frames inclusive transport as providing users mobility and by extension the capability, to access the services they require regardless of social circumstances. A gap in the literature is identified concerning the role of state when governing MaaS to ensure inclusion and highlights the confusing relationship of governance in the UK, tasked with balancing effective state intervention alongside promoting innovation. This has postponed research into the unforeseen societal implications MaaS could have for transport users (Pangbourne *et al*, 2018). A thorough evidence-based assessment of emerging mobility services has outlined the requirement for a regulatory framework to manage the relationship between state and non-state actors. However, the most suitable form of state intervention for MaaS remains unknown.

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International Framework Agreements Shaped by the Countries of Negotiation: France and Germany Compared

Marina Krämer

Abstract

A continuously growing number of multinational enterprises (MNEs) aim to expand their commitments to Corporate Social Responsibility (CSR) to a corporate level by concluding International Framework Agreements (IFAs) together with global unions. The literature reviewed highlighted the considerable variations between the content of IFAs and noted the influence of country-specific factors on their effective implementation. This study explores the question to what extent do these cultural and legal variations explain the discrepancies between the agreements' content, limiting the scope to France and Germany. The inductive study highlights the differences between all forty IFAs concluded in the two countries through a comparative content analysis and presents results from interviews conducted with the French non-profit organisation ORSE and two experts from Germany. The findings show that French and German IFAs differ from each other with regard to the types of signatories, the variety of topics addressed as well as implementation and monitoring procedures. Besides cultural and social norms pertinent to the countries, the research found that specifically the nature of labour relations shapes the IFAs in terms of the composition and power of the negotiation players, whose interests might further influence the actual concepts of the agreements. The study concludes that both country-specific and internal factors need to be considered as decisive determinants of the quantitative and qualitative development of French and German IFAs and gives implications for future research.

Keywords: Corporate Social Responsibility; International Framework Agreements (IFA); Observatoire de la Responsabilité Sociétale des Entreprises (ORSE)

Introduction

In the current context of increasing social and environmental concerns associated with globalisation, multinational enterprises (MNEs) seek to minimise the unfavourable impact of their operations, often expressed through their commitment to Corporate Social Responsibility (CSR). Among these social practices, International Framework Agreements (IFAs), also referred to as Global Framework Agreements (GFAs), are considered the only type of instrument gathering both management and stakeholders at the negotiation table. Unlike European Framework Agreements (EFAs), they go beyond the regional scope of application and are therefore by definition negotiated with a Global Union Federation (GUF), which aims at promoting and monitoring the respect of fundamental labour standards at the corporate level. Thus, the protection of workers is also ensured in countries with relatively weak labour regulations.

Companies' commitments to IFAs entail significant benefits, such as improved relationships between management and workers, increased credibility and a sound cross-border social dialogue (Papadakis 2011: 3). Nonetheless, only a small proportion of approximately 50,000 multinational enterprises throughout the world (ILO 2016) have made use of this CSR tool. Up to the date of this study, some 110 agreements (ORSE 2015) have been signed, which are mainly concentrated in Europe, notably in German, French and Nordic systems of industrial relations (Papadakis 2011: 5-7).

Due to the voluntary approach and lack of specified regulations for this phenomenon, it is a well-known fact that the agreements' content varies considerably. While previous researchers have observed how national regulations and cultures can limit the implementation of IFAs, no study has investigated specifically to what extent these country-specific factors are also reflected in the actual wording of the agreements. In response to the research interests of the French non-profit organisation ORSE, *Observatoire de la Responsabilité Sociétale des Entreprises*, this study highlights the practices embedded in IFAs of companies headquartered in France and Germany, and identifies where contrasts originated with regard to factors pertinent to the countries of negotiation. Thus, it focuses on *how* and *why* IFAs are different from each other, based on a comparative content analysis.

The findings may serve as guidance on IFAs for ORSE members. At the same time, they contribute to filling the gap in CSR literature that often 'completely ignores labour as a potential force for elaborating and implementing voluntary initiatives' (Riisgaard 2005: 716) and has not yet investigated the differences in the content of IFAs between two specific countries. The results are also of significance for those businesses that have already signed an IFA or intend to do so in the future. Finally, they might further stimulate the attention of unions that, despite their crucial role in promoting CSR, have so far only insufficiently focused on this topic (ETUC 2013: 41).

The study is designed to answer the question: What are the major differences between IFAs concluded in France and Germany, and to what extent do cultural and legal variations explain the discrepancies between their content? The research pursued the following three objectives, which have been carefully defined based on time and resource constraints:

- To provide a comprehensive overview of the main characteristics of IFAs negotiated in France and Germany, contributing to the literature that examines the potential of IFAs.

- To illustrate the differences in the content of French and German IFAs from both quantitative and qualitative perspectives.
- To investigate the relationship between the content of IFAs and country-specific factors in order to identify what might explain these contrasts.

The paper begins by briefly defining CSR and outlining academic key debates regarding IFAs. Presenting the previous work of ORSE and its current research interests reinforces the study's relevance and timeliness. The literature review is followed by the methodology section that describes the approach taken to achieve the objectives. The data analysis, which addresses all three objectives, gives the reader an understanding of the principal features of French and German IFAs, and highlights the differences in their content based on quantitative and qualitative observations. Potential origins of these contrasts are discussed through adding evidence of the primary data collected by the researcher. The findings are structured according to the categories investigated in the comparative analysis. A detailed evaluation is given regarding the impact of country-specific factors on the content of French and German IFAs. The paper ends with providing implications for future research and evaluating the future development of IFAs in France and Germany.

Literature Review

The necessity of tools to CSR theories

With CSR being 'a source of opportunity, innovation, and competitive advantage' (Porter and Kramer 2006: 80), an increasing number of organisations implement CSR policies in their businesses. The aim of CSR can be defined as creating 'higher standards of living, while preserving the profitability of the corporation, for its stakeholders both within and outside the corporation' (Hopkins 2005 cited in Hopkins 2006: 299). Another way of approaching CSR is the theory of the *Triple Bottom Line*, which has become a well-respected framework to measure a business' success. While the traditional bottom line only focused on financial performance, Elkington (1998) suggested that businesses also needed to consider their impact on environmental and social capital.

With the emergence of CSR, specific tools were needed in order to operationalize socially responsible behaviour, which resulted in the promotion of codes of conducts and IFAs. In fact, the implementation of these guidelines is of great importance 'for the future development

of related CSR issues, such as the link between human rights and workers' rights, the role of NGOs in business ethics, and the link between national and transnational governance systems' (Egles-Zandén 2008: 530). Trade unions are regarded as powerful organisations to put CSR policy into practice, since they can easily exert pressure on organisations and jointly work on solutions that enforce companies' social responsible behaviour (ETUC 2013: 25).

Key debates on IFAs

The origins of IFAs can be traced back to the 1990s. Global Union Federations committed themselves to promoting a legal instrument designed to strengthen employee representation and to regulate working conditions in transnational enterprises (Dehnen 2013: 578). Since the first IFA, signed by the French company Danone in 1988, their numbers have accelerated dramatically, and the CSR tool has found particular attention among researchers as of the early years of this millennium.

Previous academic debates often focused on the differentiation between codes of conduct and IFAs, which both aim to improve workers' rights but differ in the degree of involvement and obligation they impose. Unlike codes of conduct, which are unilaterally adopted by corporations, IFAs ask for a company's bilateral dialogue with its stakeholders by involving labour unions in the negotiation process (e.g. Egles-Zandén 2009: 531). In fact, IFAs are considered to be 'one of the most promising tools in terms of CSR' (ETUC 2013: 25).

Another group of academics examined the differences in content of IFAs (e.g. Bourque 2008). Even if 'model agreements' (**Appendix A**) exist, GUFs such as the International Metalworkers' Federation (IMF 2006) noted that the agreements' content generally deviates from these guidelines. Furthermore, the legal value of these texts is strongly contested (Sobczak 2007). Based on an examination of the main features of all IFAs signed up to that point, Hammer (2005) distinguished between 'rights' and 'bargaining' agreements, the latter leaving scope for further negotiation and discussions. Another distinction can be made between a 'weak' or 'strong' content, depending on the level of detail and defined mechanisms an agreement provides (Sydow et al. 2014). However, a classification of IFAs by specific countries has not yet been considered.

Other, mostly recent studies investigated the actual impacts of IFAs and the effect of translating labour relations to other countries (e.g. Helfen, Schüßler, and Stevis 2016), which guided the focus to local conditions that can constrain the implementation and effectiveness of IFAs (Nifouro 2012). Besides 'external factors', 'internal factors' have been identified as influential determinants (Stavis 2010), which

define what motivates enterprises or unions to negotiate IFAs. A light remark by Müller, Platzer and Rüb (2008) implies that the unions' approaches to IFAs might be influenced by the nature of labour relations and national traditions depending on the geographical location.

In a recent content analysis (Dehnen 2013) examining the controversial role of the European Works Council (EWC) as a negotiator of IFAs in three European countries, different forms of labour regulation shaped the characteristics of IFAs in this respect. It can be concluded from this observation that country-specific factors do not only manipulate the effectiveness of IFAs in practice but that they are also reflected in the content of the IFA itself.

Given the extensive insights on the major impact of country characteristics on IFAs, it is astonishing that no comparative content analysis has been conducted that addresses these specific origins. This study aims to fill this gap in the literature, primarily limiting the scope to local conditions in France and Germany, which include legal and cultural dimensions.

The research interests of ORSE

ORSE is among the few organisations that have attempted to identify best practices of IFA signatories and underline the importance of this CSR tool. Since its foundation in 2000, the multi-stakeholder organisation has been committed to researching and promoting various issues with regard to CSR and socially responsible investment at a European level. It is worth noting that ORSE is the only network that promotes CSR in Europe that has both unions and professional organisations in its membership.

Similar to the approach taken by Hammer (2005) and Sobczak (2007), ORSE (2007)

conducted a study on all framework agreements concluded at that time, thus drawing up a guide to their main features. The analysis highlighted the agreements' disparity with regard to the procedures, negotiation players as well as to their content and the measures taken for implementation. Agreeing with other researchers, ORSE (2007: 55) reasoned that 'this diversity of practices relates to the cultural, social and economic background of these companies.'

In response to the need of an 'active surveillance of framework agreements' (ORSE 2007: 55) of both ORSE members and those companies committed to becoming engaged, it was of particular interest for ORSE to identify differences between the agreements' content in France compared to another European country showing a great maturity with respect to IFAs, such as Germany.

Methodology

The secondary research undertaken and an exchange with ORSE managers in the initial stages helped the researcher to define the research questions and objectives. The hypothesis that there were likely to be differences in the characteristics of French and German agreements that were directly related to local conditions was then inductively evaluated based on secondary data. This data mainly consisted of the primary sources of the agreements themselves, whose analysis was reinforced and extended through primary research.

To arrive at conclusions on the principle of cause and effect, the philosophy of critical realism was essential to understand what lies behind the observable variables, such as the origins of IFAs and the deeper relations

between the parties involved. In addition to that, national differences between France and Germany, particularly in terms of labour relations, had to be taken into account. Unlike realism, interpretivism urges the necessity to understand the roles of individuals in their environment. As 'social actors' (Saunders and Lewis 2012: 106) play a great role in the negotiation of IFAs, they might greatly influence their content. But more importantly, it was essential to scrutinise how their roles differ from country to country. With both philosophies being of relevance, the most effective approach was to blend their benefits, which can be defined as pragmatism. Thus, the mixture and application of the research instruments was primarily determined based on the research question and objectives.

Comparative content analysis

First and foremost, the main features of French and German IFAs were identified. While past researchers often applied a cross-sectional design, which focused on specific case studies (e.g. Niforou 2012), this longitudinal study contributes to the literature that is able to indicate change and developments in the content of IFAs since their emergence in 1988 (e.g. Hammer 2005, ORSE 2007). As a necessary consequence, archival documents were used as the principal source of data. The databases of ORSE (2015) and the European Commission (n.d.) provided a list of all IFAs signed by corporations worldwide. As a content analysis of specifically two countries has not yet been considered to the researcher's knowledge, the study examined 100 per cent of all known agreements concluded by French (24) and German (16) multinational enterprises. Hence, a sample was not necessary.

The companies were compiled in a list (**Appendix B**), sorted by the date of signature. Information concerning the respective headquarters, industry and GUF was added to the overview. The documents' size varied between only one to more than twenty pages. The uneven distribution of the numbers of agreements between France and Germany was carefully taken into account in the quantitative analysis. Furthermore, the researcher critically compared the English translation with the original texts to verify their accuracy. In case of amendments, the latest versions were predominantly analysed since they expected to yield the most results and reflected the current state of IFAs to a greater degree. To analyse the qualitative and quantitative data, testable propositions were developed based on ORSE's directory for IFAs (2007), and a questionnaire was created that helped to classify the content of IFAs into different categories. The agreements could then be easily compared with each other, first examining French and German agreements separately and then identifying specific differences within each category.

The researcher was aware of the fact that European countries traditionally have very similar labour relations systems and that their comparison might not yield significant results. While the neighbouring countries both have relatively low levels of union membership, Germany currently showing 18 per cent and France 8 per cent, unions are yet structured and organised differently (ETUI 2014). Thus, this study is able to indicate the effect potentially small variations can have.

Primary data collection

To offset the weakness and descriptive nature of a documentary analysis, and to be able to meet the last objective, which aimed to explain the casual relationship between the facts that had been identified throughout the analysis and the broader context of country characteristics, surveys were selected as a supplement to archival research. They were considered to yield additional qualitative data and to give an in-depth understanding of the relationship between the variables.

A regular exchange was maintained with ORSE, whose managers were also surveyed as part of a semi-structured, personal interview. Questions were designed subsequent to the documentary analysis to ensure that specific observations could be addressed and evaluated. The results particularly served in understanding the variables in France.

To collect perception data on German IFAs, additional study participants were selected at random through non-probability sampling and contacted by email. The quota sample, which reduced the risk of unrepresentative results, consisted of researchers who could be identified as experts in the field based on the quantity and relevance of studies available. Assuming they had sufficient knowledge of IFAs in Germany, they were selected purposively since a sample obtaining these attributes was critical to the research results. Interviews with MNEs (e.g. Helfen, Schüßler, and Stevis 2016) or trade unions (e.g. Bourque 2008) could have been considered but since this study primarily examined external influential factors, the collected data would have not been of relevance. The author's approach also reduced the risk of subject bias

since it was expected that researchers take a more neutral position in evaluating the instrument. On top of that, it enhanced research reliability.

To some extent, snowball sampling was used as interviewees recommended additional members of the population. Eventually, the researcher surveyed two additional experts as part of semi-structured telephone interviews. While the first was particularly familiar with the strategy of the German trade union IG Metall, the second, a professor at the Global Labour University in Berlin, has been identified as an expert of IFAs in different institutional settings. Critical evaluation of the responses was essential, the researcher being aware of the fact that the flexibility allowed to the interviewees might result in bias. Before conducting the interview, it was pilot tested to confirm its feasibility, and the participants' consent was asked to ensure their voluntary participation. The researcher understood and confirmed the crucial importance of ethics throughout, and also after the research process that involves human participants. Prior to the

publication of this study, ORSE was given the opportunity to verify the confidential treatment of the data, being aware of the negative effect mistreatment could have on their business.

Results / Data Analysis

Predominance of IFAs in France and Germany

Out of the total number of approximately 110 IFAs signed up to the date of this study, notably more than 90 agreements have been signed by companies with headquarters in Europe. This strong role of Europe stems mainly from a law existing since 1994, which mandates the establishment of EWCs in the member states (Bourque 2008: 33), thus strengthening the voice of European employees. Among the European signatory countries, France and Germany remarkably represent more than 40 per cent, counting 16 and 24 agreements respectively. In fact, when taking into account the number of amended IFAs, a greater amount of agreements can be found in France).

(Figure 1)

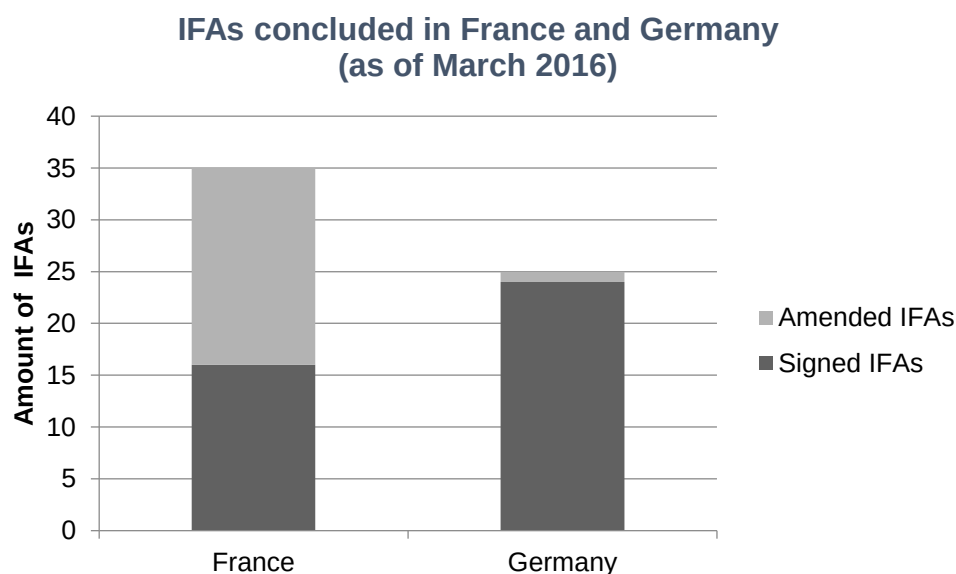


Figure 1: IFAs concluded in France and Germany

The researcher interrogated both ORSE (2016) and Fichter (2016) as part of semi-structured interviews whether a specific event triggered the introduction of IFAs in the two countries. To ORSE (2016), the early development of IFAs in France is not surprising due to the country's tradition in collective bargaining and the significant power of French trade unions, in spite of their relatively low level of representation. In Germany, the trigger was the establishment of a world works council at Volkswagen, which put pressure on company management to negotiate an agreement

stipulating 'what the goals of this new body would be and how the company should deal with labour relations at its operations around the world' (Fichter 2016).

When taking a closer look at the quantitative development in France and Germany (**Figure 2**), it becomes apparent that the majority of IFAs, regardless of the number of amendments, accumulated in the period from 2000 until 2007, after a rather sluggish development in the initial stages.

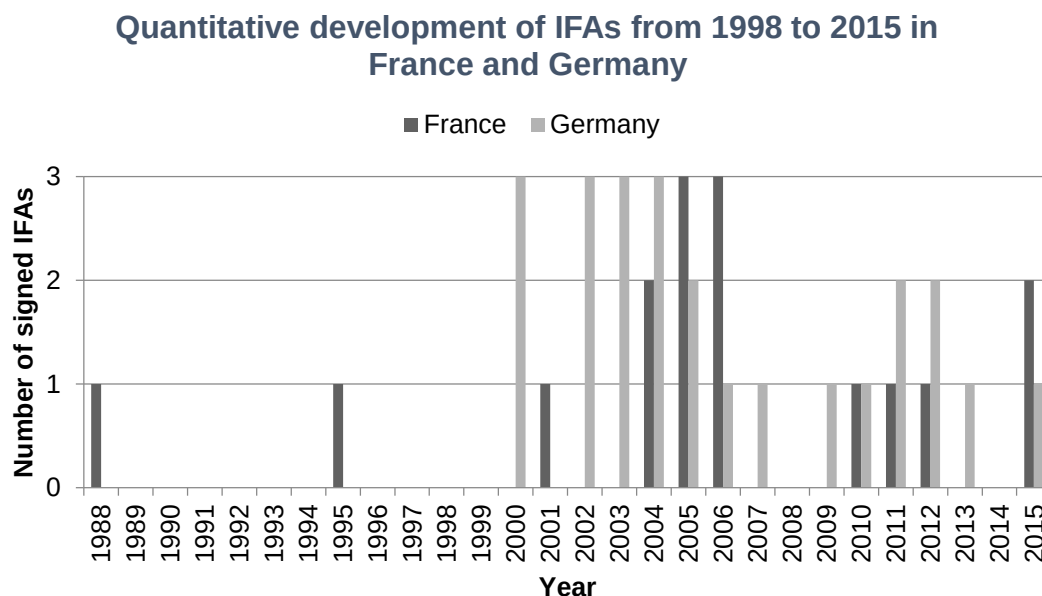


Figure 2: Quantitative development of IFAs in France and Germany

A closer examination of the industries involved indicated that the automotive industry accounts for most agreements in both countries. Particularly in Germany, it is reasonable to assume 'enterprise- and sector-specific factors' (Platzer and Rüb 2014) as the catalyst of this trend. The telephone interview conducted with Rüb (2016) shed light on the fact that a high

degree of unionisation and strong cooperation between works councils and management in this sector increase bargaining pressure and facilitate the implementation of such agreements. Besides, companies of the same sector often follow suit to keep up with their socially responsible competitors.

Signatories

The analysis showed that all German and French IFAs were signed by at least one GUF. As for Germany, it is worth noting that almost half of the agreements were signed with the IMF, which has recently emerged to IndustriAll. This can be explained by the fact that it represents among others the automotive and engineering industries, in which most signatory companies are active. The researcher

observed the same correlation between signatory GUFs and companies' industries in France.

More relevant to this study than examining the players at a global level is to highlight additional negotiators at company, national and European levels. In both countries, very few IFAs include a European trade union that represents workers at a European level as negotiators together with the GUF. However, the findings indicated considerable differences with regard to the remaining players. **(Figure 3)**

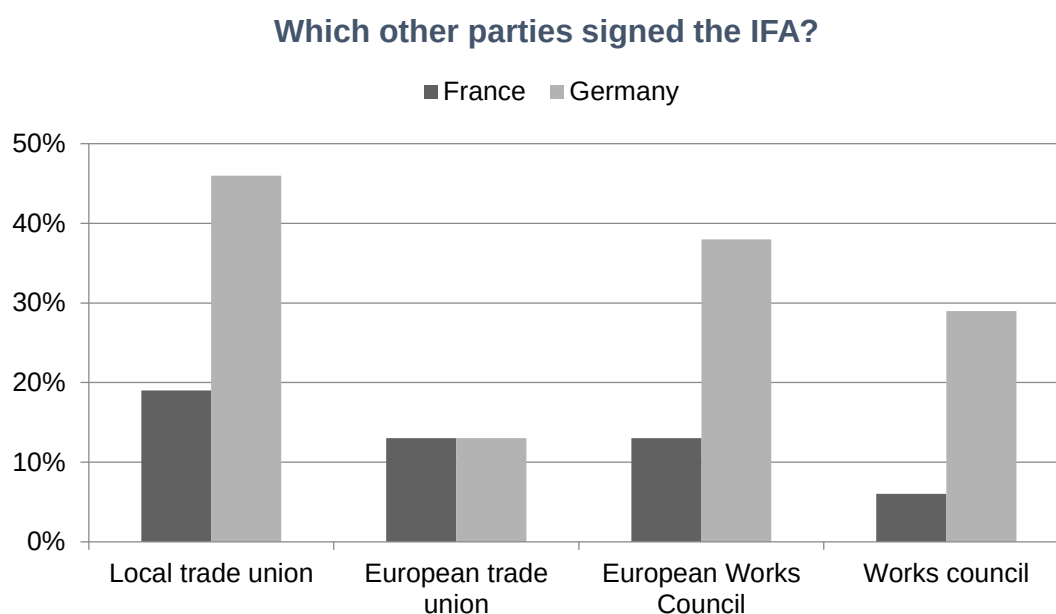


Figure 3: Other signatories

Employees in Germany are strongly represented at both company and industry level by the strictly separated works councils and trade unions (ETUI 2015). Trade unions can be freely established, with only very few requirements. French unions, in stark contrast, are not necessarily considered 'representative', and need the support from so-called confederations for collective agreements to become valid. They have an overall low

bargaining power at the company level, which is why IFAs are mainly negotiated between management and the respective GUF. However, ORSE (2016) stressed that they still play a significant role in the implementation of IFAs.

It is important to note that the German trade union IG Metall, an affiliate of the IMF, signed the vast majority of IFAs **(Figure 4)**. With IFAs being among the priority items on its agenda,

its initiatives have strongly contributed to the high amount of German IFAs. The downside of its strong impulse was, however, that 'some IFAs were signed although no great interest

existed on the side of management'¹⁰⁰, and this has generally resulted in weaker implementation procedures (Rüb 2016).

The strong role of IG Metall in Germany



Figure 4: The strong role of IG Metall in Germany

As observed by Dehnen (2013), this analysis showed that the EWC is often a negotiator in German agreements, whereas it only plays a minor role in France. Provided that an EWC is installed in the company, management interests and its objectives pursued with the agreement play a dominant role in the involvement of an EWC. Besides that, an already existing strong relationship and mutual trust between the GUF and the EWC facilitate its voice. In contrast to France, where the EWC might also negotiate with management, the EWC has a clearly defined and accepted role as a 'transnational body' in Germany (Dehnen 2013: 594).

Nonetheless, due to the fact that IFAs mainly address global issues, Rüb (2016) explained

that Global Unions principally try to preserve their monopoly and fear that the involvement of EWCs might cause conflicts of interests and obstruct global proceedings. As for the actual content of the agreement, Fichter (2016) evaluated the influence of the national works council as being a lot greater than the one of the EWC.

Motives

The introductory section of IFAs often contains a preamble, which outlines the signatories' key objectives of the agreement and the justification for their commitment. The very first signatory company Danone (1988: 1), formerly named BSN, stated the necessity 'to develop various co-ordinated initiatives to promote in BSN establishments'. Today, IFAs still have the

¹⁰⁰ All translations by the author

same clearly defined purpose of promoting social dialogue and improved labour standards on an international scale. Thus, it is not surprising that all signatories base their motivation on achieving this goal, and that the researcher could only identify insignificant differences between the two countries' documents in this respect.

Some firms consider their assumption of responsibility as 'indispensable' (e.g. Leoni 2002: 1), others as self-evident, such as a part of their long-term tradition (e.g. Bosch 2004). Furthermore, signatories often appeal to other global players, such as business partners, to follow suit and help to spread and support the initiatives of the United Nations as 'an international benchmark in sustainable development' (EDF 2009: 3). Most IFAs also make reference to the multinational's development, whose further growth and long-term success correlate with the achievement of social and environmental targets. For instance, the Carrefour (2001: 1) agreement reads: 'Every enterprise needs peace and social consensus in order to develop.' The parties to the agreement also signal their commitment to enhance international competitiveness and increase customer satisfaction. IFAs create an 'essential common reference body' (PSA 2010: 1), which motivates firms to improve cross-border cooperation within the group. Remarkably, some companies seek to go far beyond the company's boundaries, such as the German company GEA (2003), which strives for combating underdevelopment in developing countries.

Topics addressed

The International Labour Organisation (ILO) is a unique network, which gathers representatives of governments, employers and workers from 182 member states. It pursues the objective of 'helping to achieve progress and social justice in the context of globalization' (ILO 2008: 1). As a consequence, it is no surprise that IFAs often make reference to the ILO Core Labour Standards (**Appendix A**), which have been identified as fundamental to achieve these global standards.

Fundamental social rights

With very few exceptions, both German and French IFAs make specific reference to the fundamental social rights promoted by the ILO. The researcher observed a rather vague reference, without giving evidence to the specific clauses or only to a few of them, in particular in the early stages up to the year of 2002. This indicates a growing maturity and 'strong content' (Sydow et al. 2014) of IFAs, and an increasing significance to negotiators to reinforce these values.

Human rights

Previous researchers observed, however only in passing, that some IFAs solely focus on one particular issue, while others 'go beyond the scope of labour law' (Müller, Platzler, and Rüb 2008: 11), thus giving significance to additional themes such as health and safety, wages, training and development, restructuring and environmental protection (Sobczak 2007: 8-11). This study gives this element of IFAs more detailed attention, which allowed the identification of new, additional topics (**Figure 5**).

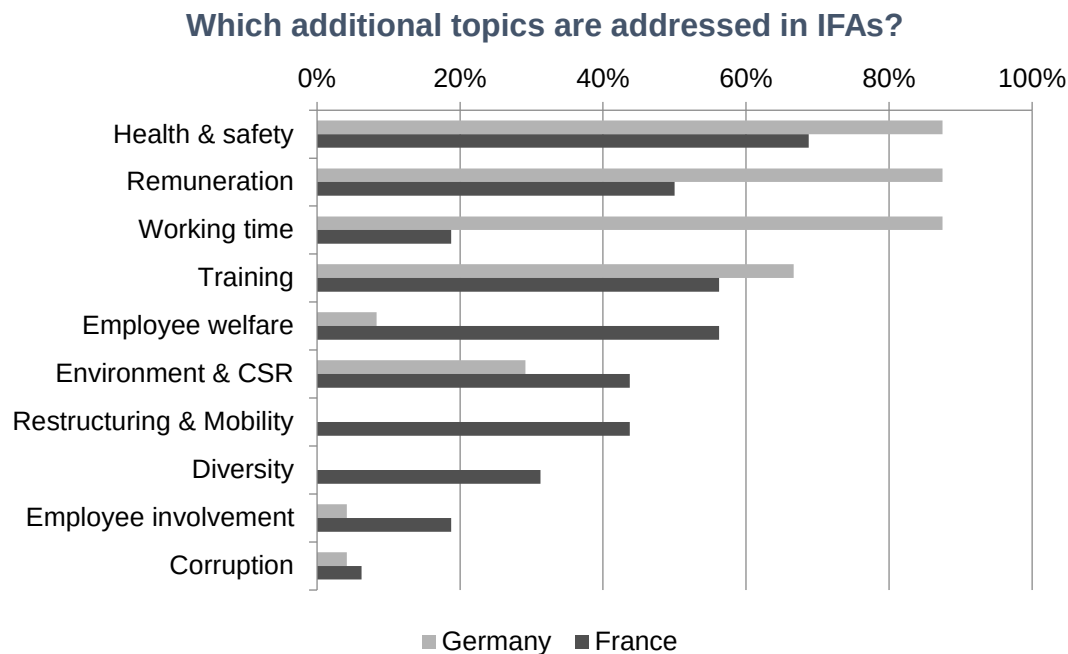


Figure 5: Human Rights Topics

While some categories, such as employee welfare, remuneration and working time, could have logically been combined in one broader topic, the researcher saw the necessity to make the distinction since they are also separately outlined in the agreements. It is worth mentioning that generally more than one topic is addressed within one IFA. Besides, this study identified Danone as the only MNE that has signed multiple conventions, each covering a separate topic.

Unexpectedly, French multinationals address an overall broader range of topics and some agreements are even dedicated to circumscribe one specific topic, such as worker mobility (Club Med 2009) and health and safety (Orange 2014). The primary research undertaken by the author revealed that the potential driver of this distinction originates from legal differences. The French labour legislation, which was only recently reinforced through the adoption of the Act

2015-994, informally known as 'Rebsamen law', obligates firms with at least 150 employees to annually consult the works council on specific issues, for instance with regard to working and employment conditions, that arise at company level. Consequently, it is not surprising that this 'cultural habit' (ORSE 2016) and obligation to negotiate regularly on very particular topics is also reflected in French IFAs. Fichter (2016) added to this debate that the negotiation process is always defined by a 'collision of interest between management and the actors on the side of the employees.' This means that a GUF, which is often the exclusive negotiator on the employee side in French IFAs, might show interests in certain topics dissimilar from the ones of local trade unions and works councils leading the negotiation in Germany.

Health and Safety

The vast majority of German and French IFAs address occupational health and safety as a top

priority, and at least adhere to the minimum of national standards in respect to this topic. Good working conditions and the effective management of risks aim to be ensured. A few MNEs (e.g. EDF 2009) provide safety equipment free of charge to their employees. Initiatives and training for risk prevention might be focused on particular topics, such as electromagnetic fields and cardiovascular risks (Renault 2013). Moreover, HIV/AIDS is a commonly addressed issue (e.g. BMW 2005). Other agreements mention initiatives for preventing physical abuse and sexual harassment (Schwan-Stabilo 2005) or address the challenges of an aging society (MAN 2012). To guarantee sufficient conditions in the work environment, internal health and safety committees (e.g. Faber-Castell 2000) or a 'Global Safety Panel' (Rhodia 2008: 7) are established. In addition to this, Staedtler (2006: 3) refers to its 'Integrated Safety Management System', which provides an overview of the basic principles and allows self-appraisal to reflect on existing corporate safety standards. The researcher identified the French companies Orange (2014) and Danone (2011) as the only firms devoting a whole agreement on this topic.

Remuneration

Agreements that address the topic of remuneration often refer to the ILO convention of 'equal remuneration for work of equal value'. Thus, it is guaranteed that wages are fair and meet at least the national minimum standards. Some also indicate that information regarding wage conditions is regularly disseminated to employees through comprehensible written and verbal communication. In other cases, it is laid down that wage deductions require explicit

permission of the employees concerned (e.g. ThyssenKrupp 2015). Two French agreements (Vallourec 2008, EDF 2009) stood out in the analysis by mentioning profit-sharing incentives that give recognition to employees' performances.

Working Time

The avoidance of excessive working hours is particularly given weight in German agreements. Approximately 40 per cent of agreements guarantee compliance with respective regulations on regular, paid vocational days and overtime. In certain IFAs, it is also stated that overtime shall not become a substitute for insufficient remuneration (GEA 2003, ThyssenKrupp 2015). The agreement of Pfeleiderer (2010) mentions the particular support given to employees working night shifts.

The primary research conducted for this study did not provide explanations for the large difference of Germany in this respect but the regularity of public debates on the regulation of working time suggests that this issue is a focal point in collective bargaining in the country.

Training

Both German and French firms often promote as part of IFAs that they support the qualification and professional development of their employees through employment and vocational training. A high-performing labour force that is familiar with the fast-changing technologies is seen as essential to ensure the future development and long-term success of these firms. A close attention is drawn to job trends, for instance via a 'dynamic skills management programme' (Renault 2013: 5).

Employee Welfare

A recent study conducted by the ILO (2013) together with ORSE revealed that awareness concerning employee welfare at group level has only recently started growing amongst MNEs. The observation that the topic is particularly addressed in France is coherent with the findings of this study.

A 'life insurance scheme' (Total 2015: 9) or social benefits systems are often provided 'for protection in view of his/her future retirement and to ensure his/her physical and moral dignity in the event of workplace accidents, illness or maternity' (EDF 2009: 7). In addition to this, one agreement states that every workplace is provided with 'sufficient drinking water, sanitation and washing facilities, changing rooms, lockers and opportunities to dry wet clothing, as well as shelters and rooms in which meals can be taken' (Pfleiderer 2010: 4).

Environment and CSR

The researcher noted that a specific section is often dedicated to the compliance with environmental standards of products and services. The mutual interdependency of a 'profitable business and responsible dealing with resources' (Pfleiderer 2010: 5) requires the adaption of production processes in favour of the environment. Thus, ISO 14001 certification often becomes the benchmark for environmental principles within the group (EDF 2009, Pfleiderer 2010, PSA 2010, Renault 2013). EDF (2009) particularly commits itself to fighting 'against climate change and the preservation of biodiversity' and PSA (2010: 13) implements an 'environmental management system' in its production sites.

While a few German firms signal their support of environmental institutions, French IFAs

dedicate a specific clause (Rhodia 2011, Renault 2013) or an addendum (GDF 2010) on their commitment to the community. Renault (2013: 7) stands out by promoting road safety and 'the integration of young people into the automobile industry'.

Restructuring and Mobility

By European labour law, employees' representatives have to be informed in the case of a company's future changes (Sobczak 2007: 474). French IFAs go beyond this approach by indicating social measures to be taken in the event of restructuring that 'support redeployment and reclassification within the Group' (Renault 2013: 5). Based on the consultation from the EWC, French MNEs intend to apply principles that limit negative consequences on its stakeholders during organisational change and to maintain a regular dialogue between the signatory parties on this topic (e.g. Total 2015).

Mobility often goes hand in hand with restructuring. However, it is also regarded as an opportunity for employees to 'enrich their personal and professional development through a new experience' (EDF 2009: 7). Club Med (2004: 3) has dedicated a whole IFA on the support of transnational mobility, which is not surprising due to the seasonal migration of service staff in this industry.

Diversity

Like restructuring, attention to the topics of diversity and mobility is solely drawn to in French IFAs. The support of diversity in the workplace generally includes gender equality, integration of disabled workers, and people of different origins and age (e.g. Renault 2013). On top of that, particular protection of migrant

workers (Lafarge 2005) and employees on maternity leave (Total 2015) is to be ensured.

Employee involvement

Very few IFAs mention the encouragement of employee involvement, for instance through incentive systems (Pfleiderer 2010), or the opportunity to participate in social initiatives (EDF 2009, PSA 2010).

Corruption

Only one German (ZF 2011) and one French IFA (PSA 2010) include a specific clause on the avoidance of corruption and bribery. Communication and training measures are taken to make employees aware of this issue.

Implementation

For the agreements to become effective, measures need to be identified that ensure that the agreed principles are put in practice. It is

self-evident that the successful implementation of IFAs is largely dependent on their actual content (Sydow et al. 2014). However, the content clearly evolves out of a complex process of negotiation that is determined by local actors and rules, whose specific roles are elaborated in this study.

Responsibilities

The researcher identified three different sets of responsibilities in both French and German IFAs. In most cases, specifically assigned managers of each business unit, sometimes with the support of employees' representatives (e.g. Röchling 2004), may handle the procedure. Alternatively, all signatories (e.g. Hochtief 2000), which neither excludes management nor employees, are responsible (**Figure 6**). As expected, no specific role could be assigned to the EWC in this element of IFAs.

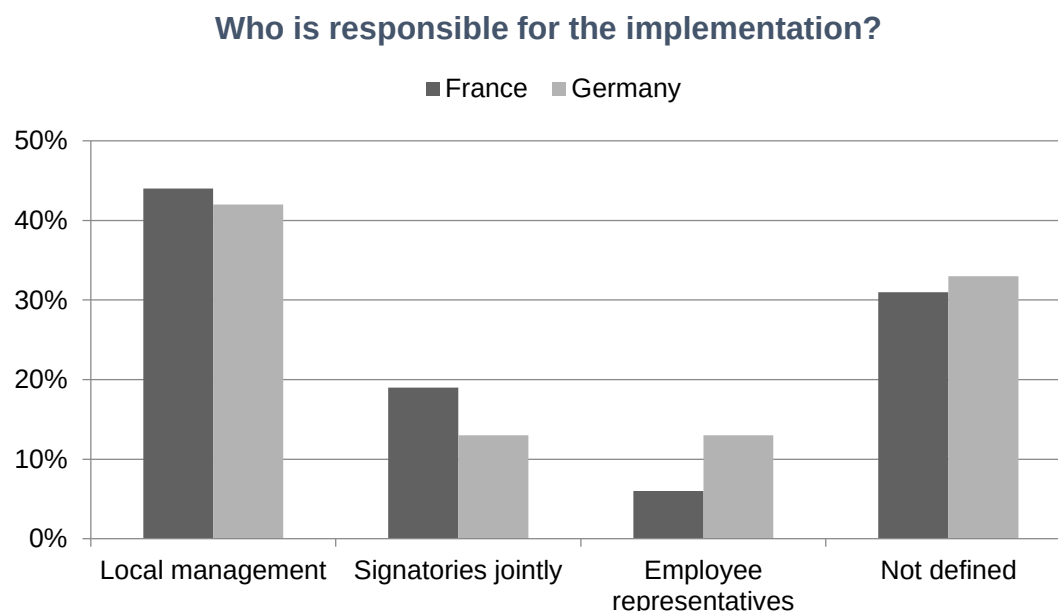


Figure 6: Implementation – Responsibilities

The findings indicate that an overall decentralized approach is taken to the implementation of the IFAs. Thus, managers of

the respective subsidiaries are under the obligation to ensure compliance with the principles. In fact, this strategy is crucial since

the GUF is highly dependent on the national and local bodies that are able to exert more influence due to their proximity to the executive committee (Rüb 2016).

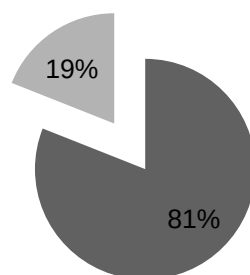
Implementation Measures

An overall lack of definition of specific implementation measures emerged from the comparative analysis. Yet, the researcher

identified a greater maturity of measures in German IFAs. While French agreements mention training practices, specifically for management and employee representatives (GDF 2010, Lafarge 2013, Orange 2014), German MNEs take the implementation measures one step further by incorporating the agreements' principles into their internal systems and procedures (**Figure 7**).

How are IFAs implemented in France?

■ Not defined ■ Training



How are IFAs implemented in Germany?

■ Not defined
■ Inclusion in corporate procedures

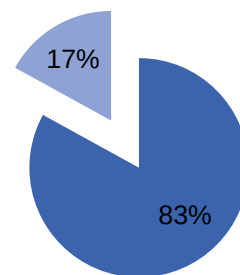


Figure 7: Implementation measures

These internal measures include the incorporation into manuals and guidelines, which are specifically defined in a few cases, such as the 'Management System Manual for Quality, Environment, Safety, and Security in the Bosch Group' (Bosch 2012: 3), and the 'Integrity Code' (DaimlerChrysler 2002: 4). The principles might also be integrated in management systems and controlling, purchasing instructions, agreements with suppliers and audit procedures (Staedtler 2006, Pfeleiderer 2010). In addition to this, the agreement of Staedtler (2006: 5) indicates the

'inclusion of the agreements on objectives which form the basis of the variable salary plan of Managing Directors'.

The researcher argues that the overall 'weak' content (Sydow et al. 2014) in this respect might be related to a prior existence of sophisticated CSR programs, independent of the framework agreement. Often times, IFAs become part of a much larger CSR program that companies promote, which 'is very problematical because it turns it into just one point among many that management can point to as having a comprehensive CSR program'

(Fichter 2016). Thus, regardless of factors regarding the country of negotiation, the content is often dependent on whether management sees the need of clearly defining the procedures in IFAs or not.

Dissemination

Almost all IFAs have dedicated a specific clause about the fact that their content is to be communicated to the management and employees of the different business units. However, in both Germany and France, more than the majority of IFAs do not clearly define the specific means of communication

(**Figure 8**), only mentioning that the information is made available 'in a suitable manner' (e.g. Leoni 2002), or that communication will take the form of oral or written communication (e.g. Hochtief 2000, Lafarge 2013). Fewer, mostly German agreements (e.g. DaimlerChrysler 2002, Rheinmetall 2003) declare that the appropriate methods of communication for informing employees are agreed upon with the employees' representatives in advance. A few agreements (Faber-Castell 2000, Club Med 2009, Rhodia 2011) indicate more than one method.

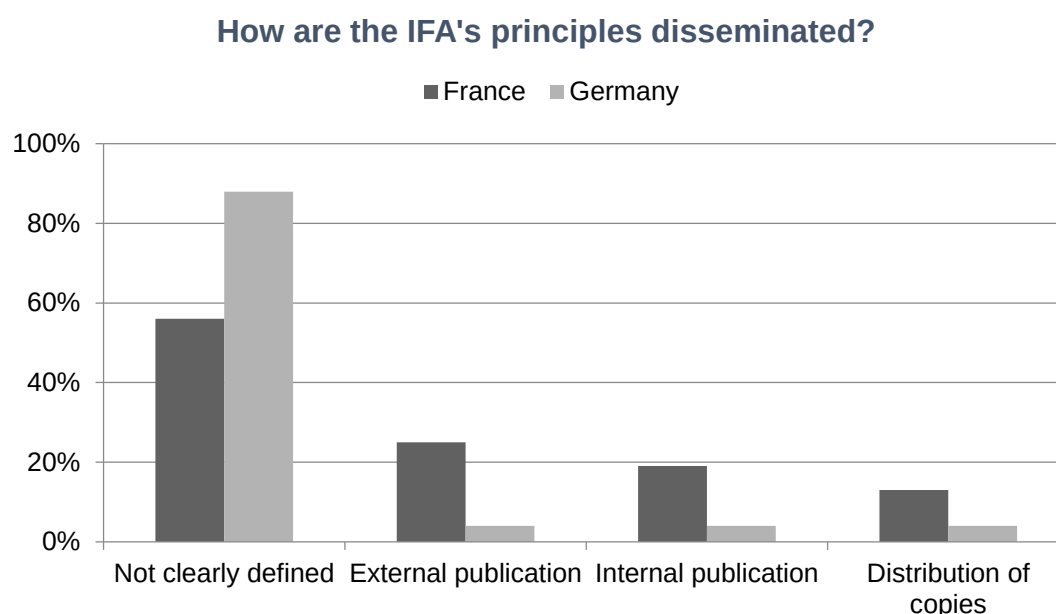


Figure 8: Dissemination of IFAs

In specific cases, information about the agreement is published externally on the corporate homepage, for instance in the sustainable development section (e.g. Rhodia 2011). Moreover, Club Med (2009) deposits a copy of the IFA at the European Commission and the ILO, while the agreement can also be published at the country's juridical institutions

(GDF 2010, Société Générale 2015). Aside from this, some IFAs are published internally as part of the company's newsletter (Faber-Castell 2000) or the Intranet (Orange 2014, Total 2015). Another possibility of raising awareness of the IFAs principles is through the distribution of copies (WAZ 2007). Rhodia (2011) particularly ensures that new employees are informed and receive a copy as well.

Translation

In both France and Germany, it is common that the texts are translated into various languages

to ensure employees' proper understanding of the principles (**Figure 9**). However, the binding version is generally the document of the original language.

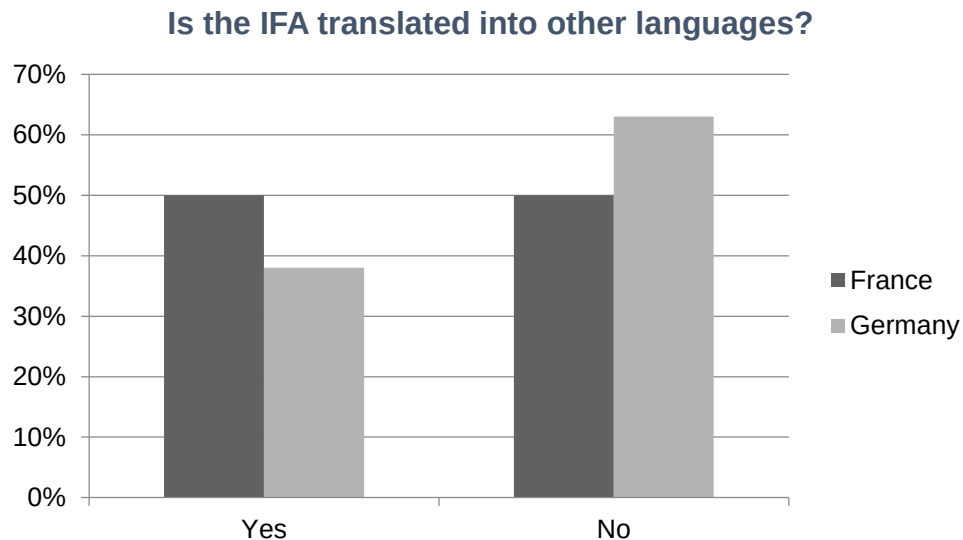


Figure 9: Translation of IFAs

Supply Chain Management

Multinational enterprises are often dependent on a good relationship with their strategic partners, which are essential in the creation of values for shareholders, and in safeguarding their corporate image. The document analysis showed that IFAs often incorporate the

companies' expectations regarding the application of the grounded principles across their value chain (**Figure 10**). This indicates the extension of the framework to an effective tool to reinforce common goals and values of contracting parties.

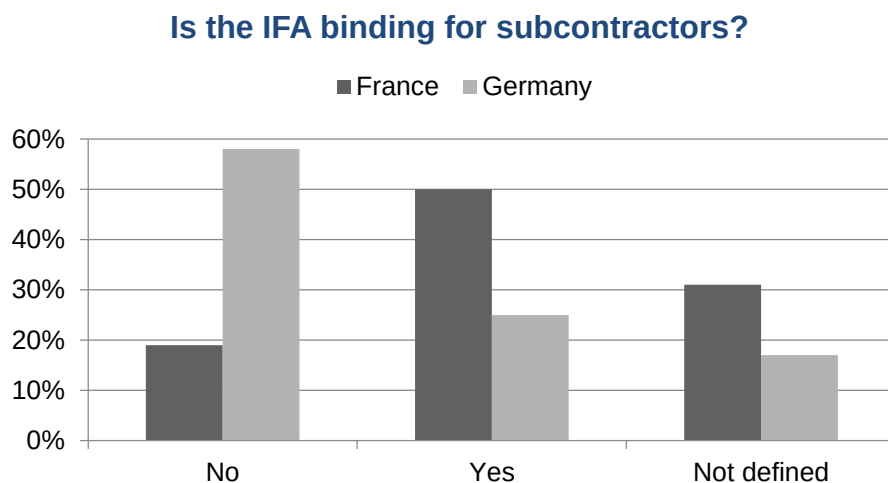


Figure 10: Supply Chain Management

The researcher noted that French and German IFAs show differences with regard to the exigency of the principles' application. The majority of German IFAs indicate the encouragement and support of contracting partners to embed the values in the context of their own corporate policies. This is generally considered as a basis for promising future business relations. In France, however, this approach is more often taken one step further by insisting on the uncompromising compliance with these obligations of social responsibility. Thus, it is seen as a precondition and selection criterion for future business partners. If they fail to do so, it might result 'in the termination of relations with the concerned enterprise' (e.g. Lafarge 2013: 8).

These findings are particularly surprising since labour law generally does not regulate the relationship between employers and workers at

suppliers and subcontractors (Sobzcak 2007: 470), which is why companies cannot be extremely intrusive in this respect. However, this study suggests that companies often include such clauses to demonstrate the importance they attach to the relevant principles (ORSE 2016).

Review and Monitoring

Besides implementation, appropriate follow-up procedures are essential for ensuring the effectiveness of and compliance with IFAs. While the implementation generally takes place at the company level, monitoring is usually the responsibility of all signatories; hence it goes to the global level and involves a larger number of players. Different ways of monitoring the application of the IFA have been identified in the comparative analysis (**Figure 11**), which are not mutually exclusive.

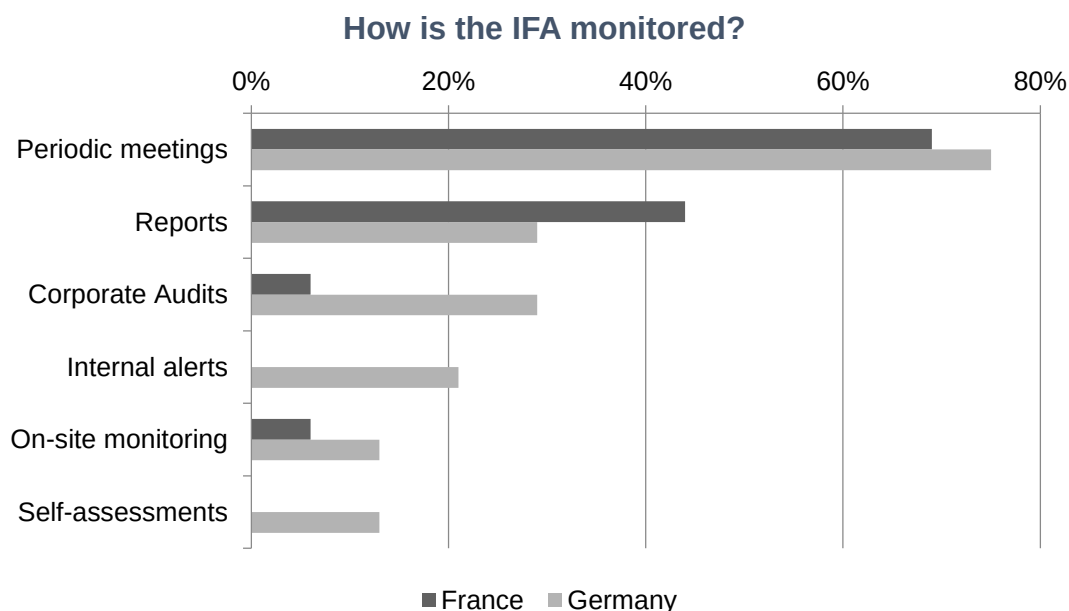


Figure 11: Monitoring Procedures

While German IFAs generally show a greater variety of procedures, no country-specific factors could be identified in this regard. Fichter (2016) explained that, similar to the implementation measures, these principles might solely arise out of the bargaining process, which is influenced by the interest and vision the parties have with signing such an agreement.

Periodic meetings

To ensure the efficiency of the IFAs and a regular exchange of experience and ideas between the parties involved, meetings take place at least once a year. Participants are in almost all cases representatives of management and the respective GUF. (Figure 12)

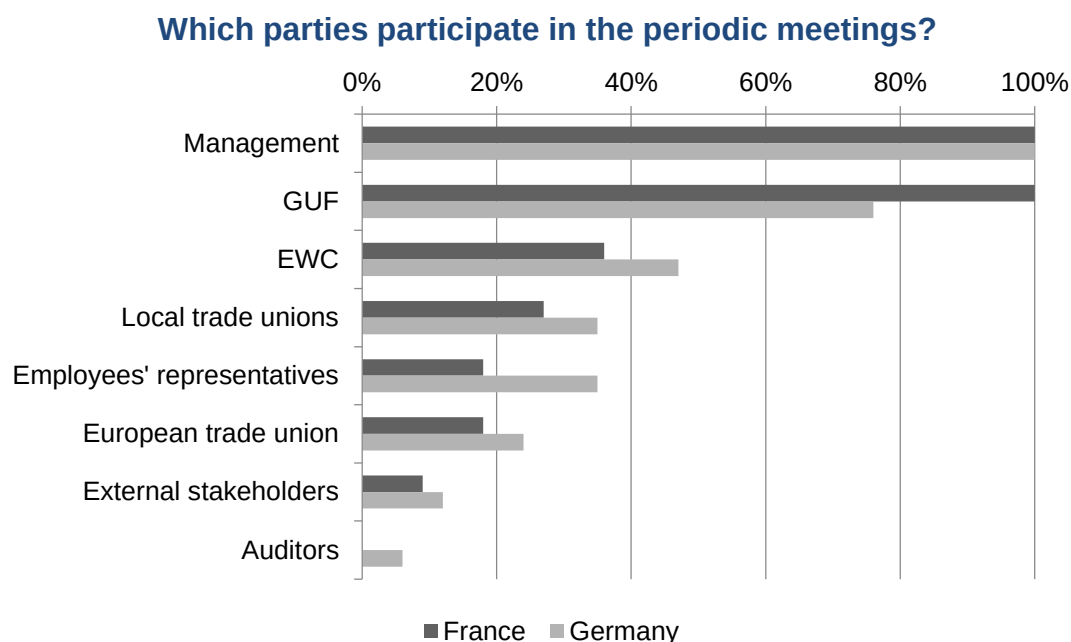


Figure 12: Participants of periodic meetings

While the EWC was mostly part of the negotiation process in Germany, the researcher could surprisingly not observe significant differences in its degree of activity in this stage. This suggests that it does not necessarily have to be a signatory to assume an active role (ORSE 2016), such as in the cases of Total (2015) and ThyssenKrupp (2015). The analysis also revealed that the monitoring process often takes place in the context of an EWC meeting, which indicates that the EWC is continuously informed on the realisation of the IFAs. It might participate in the

annual meetings as an observer (Lafarge 2013) or even be a firm member of the monitoring committee (ThyssenKrupp 2015, Total 2015). Moreover, it can designate an employee representative as a participant in this forum (Pfleiderer 2010).

As monitoring is often times the responsibility of all signatories, also local trade unions, employees' representative bodies and European trade unions might be amongst the participants. Access to annual meetings is rarely granted to external stakeholders, such as

to nongovernmental organisations (EDF 2009), local partners (Wilkhahn 2009) or 'external experts' (Siemens 2012: 4). Staedtler (2006) is the only firm that allows the participation of internal auditors.

For the purpose of these meetings, both French and German IFAs state the employment of joint bodies, often called monitoring committees. Interestingly, 7 out of 14 of the agreements specifying this approach were concluded with the GUF called Building and Wood Workers International (BWI), which matches with the observation of Platzer and Rüb (2014: 12), who noted this particular aspect of the union's strategy.

Reports

Regular reports are considered as another effective tool for monitoring purposes. Hence, corporate management communicates audit results to the signatories, employees' representatives, and in one case to the EWC (Vallourec 2008). Specifically in France, this review is sometimes based on agreed quantitative and qualitative performance indicators (Orange 2014, Rhodia 2011, GDF 2010, Eurosport 2012). To ensure a greater degree of circulation, these reports might be translated (EDF 2009) and then incorporated in management and sustainability reports (e.g. Pfeleiderer 2010), or internal management systems (Faber-Castell 2000).

Corporate Audits

Particularly in Germany, the review and monitoring process is often conducted through internal auditing. Thus, corporate audit examines compliance with the principles and, in a few cases, also includes them in its audit criteria (e.g. Leoni 2002).

Internal alerts

In contrast to France, specific mechanisms aiming to facilitate internal communications are often indicated in German IFAs. Hence, a general open line is established by Corporate Audit (DaimlerChrysler 2002) or by the Compliance and Sustainability Department (ZF 2011). Furthermore, electronic reporting channels are used, such as 'Tell-us' (Siemens 2012: 4), an internal tip-off system (MAN 2012), emails or an electronic message system (ThyssenKrupp 2015).

On-site monitoring

In addition to internal audits, monitoring is only in very few cases regularly, for instance every two or three years, conducted at the respective subsidiary locations (Schwan-Stabilo 2005, Sodexo 2011) and at licence partners or suppliers (Wilkhahn 2009). Even though on-site monitoring is considered the most effective, 'the structures and resources necessary for such independent monitoring are lacking' (Platzer and Rüb 2014: 12).

Self-assessments

German MNEs include self-assessments (Siemens 2012) or a 'questionnaire on disclosure of personal data of suppliers' (Wilkhahn 2009: 3, Staedtler 2006) in the sourcing process. Self-assessments might be conducted in regular intervals, for instance every two years (Faber-Castell 2000). In very few cases (Faber-Castell 2000, Wilkhahn 2009) the purchasing department receives further advanced training in this respect. Two German MNEs (Faber-Castell 2000, Wilkhahn 2009) establish a multistage monitoring procedure consisting of a questionnaire from every company and business partners, internal audits

and external audits. This is remarkable given the substantial costs necessary.

Dispute settlement

In case of difficulty, employees have the right to raise complaints, which 'shall not result in any disadvantages or sanctions as a result thereof' (Röchling 2004: 5). Thus, the vast majority of both German and French enterprises agreed on a multi-stage procedure for addressing potential infringements against the principles of an IFA. In general, solutions should always first be sought locally, or 'as close as possible to the location where they have arisen' (Rhodia 2011: 15). At a local level, the management is usually responsible for the investigation of complaints and consultation of additional bodies if no suitable remedy could be identified. In some cases, the Human Resources function is involved in the process as well (e.g. MAN 2012). If the matter could not be resolved this way, it will be passed on to the relevant trade unions, and eventually to group management or international bodies. A few French IFAs (GDF 2010, Sodexo 2011, Société Générale 2015) mention the possibility of seeking help from a mediator. In every case, terminating the IFA is considered as the last resort.

Discussion: Impact of country-specific factors on IFA content

While the researcher addressed potential origins of the differences between French and German IFAs throughout the comparative analysis, it is essential to further discuss the findings' importance in relation to this last research objective. The results showed that in particular the composition of players that negotiate the agreement and their actual strength of bargaining are dependent on whether their representation is accepted and

valued by their respective national systems. While trade unions' approaches to IFAs might be influenced by the geographical location (Müller, Platzer, and Rüb 2008), it is worth investigating to what extent individual country contexts limit their potential and abilities. German MNEs are used for consulting employee representatives' bodies on important decisions, which by law are very representative. Besides, without this strong voice given to local trade unions, it is rather unlikely that IG Metall would have been able to influence the development of IFAs in Germany to such great degree. French works councils are legitimately consulted on specific issues on a regular basis, which is potentially the reason for the greater variety of topics addressed and the high number of amendments in France. Another factor that may determine the content of IFAs is the degree of a country's, and a company's policy and commitment to CSR. A greater definition of initiatives and procedures covered in the agreements might be regarded as unnecessary provided they are already covered by CSR programs, or by previously existing social norms. In fact, the researcher's investigation matches with the statement that German unions tend to keep agreements more informal and align them to existing CSR systems (Helfen, Schüßler, and Stevis 2016: 649). This raises the question whether the commitment becomes more visible and to what extent the wording differs in companies with weaker CSR programs.

In addition to this, the researcher noted that labour relations do not only have an impact on the wording of the agreements but also on the actual concept of what the agreement is pursuing (Fichter 2016). It is very likely that the body leading the negotiation has a major impact

on the principles carried out in the negotiation stage. Provided a strong co-operation between management and works councils exists already, this relationship would solely be expanded and institutionalized to a higher level with the agreement. Thus, they are likely to insist that the global regulations are structured and managed based on their local norms and habits. In contrast, it is reasonable to assume that a global union leading the negotiation takes different interests among its affiliates and looks at the situation in a much more globalised manner than a works council that comes from a national environment (Fichter 2016). This internal dimension clearly interacts in the analysis of the factors 'pre-set' by a country, which prompts the researcher to agree with Stevis (2010), who concluded that both external and internal factors need to be taken into account as important determinants of IFA strategy.

Conclusion

The continuous process of globalisation and constant evolvement of the business environment is largely driven by the practices of multinationals. Intensifying negative connotations with internationalisation and external pressures have made MNEs become increasingly committed to CSR. In fact, trade unions have proven to be crucial in ensuring the effective application of CSR practices, whose initiatives triggered the introduction of IFAs as a tool to regulate working conditions at corporate level. The agreement of Hochtief (2000: 1) rightfully points out that 'in many countries around the world, compliance with these seemingly so basic social standards is very much the exception rather than the rule.' It is clear that not every institutional setting favours the implementation of IFAs in the same,

effective way. However, before evaluating the quality of the agreements' content or the approaches taken to the implementation, the researcher saw the necessity of exploring the question to what extent national variations affect the actual content of the agreements.

The comparative content analysis allowed for achieving the objectives of providing an overview of the main characteristics of French and German IFAs and depicting the discrepancies between their content. In the same vein, this approach helped the researcher to scrutinise the differences' origins and to identify the relationship between their content and country-specific factors. France and Germany are important examples since they are amongst the strongest signatory countries. Against the researcher's initial expectations, the findings implied that, despite the countries' social and geographical proximity, some significant differences emerged, which are in accordance with national regulations and norms. French IFAs are strongly characterized by the major role of GUFs and a negotiation process that is carried out at company level, whereas agreements negotiated in Germany are shaped by the substantial roles and representation rights given to trade unions and the companies' works councils. French agreements, in contrast, set themselves apart by addressing a broad range of topics that goes beyond the ILO guidelines, which potentially originated in the cultural habit of regular negotiation. Problematically, the researcher noted that their contents might be constrained by previously existing CSR policies.

The country comparison gave insights into the deeper structures and variety of IFAs. Limiting the scope to French and German IFAs allowed the author to identify rather rare topics, such as

social welfare, mobility and diversity, which might be worth focusing more attention on in future content analyses. While in terms of quantity, France and Germany together are a major driving force in the development of IFAs, the findings indicated that there is still room for improvement from a qualitative perspective. However, the most recent agreements show that they are much more explicit regarding the standards they set and the measures for implementation. This trend is consistent with observations from previous researchers but the findings serve as an update on the agreements' current state and potential.

The study clearly has its limitations. As multiple forces play into the negotiation process whose interests might interplay with country-specific factors and give the agreements a different direction, future research is needed that takes a closer look at the attitude of the individual players in the negotiation process in France and Germany, in particular MNEs, works councils and trade unions. It would also be interesting to extend the scope and to observe to what extent the wording differs in weaker systems of labour relations, such as in the USA, and whether it undermines or rather strengthens the content of the agreement. The same comparison could be made with MNEs with varying commitments to CSR.

To conclude, the relationship between national regulations and IFAs should not only find concern in evaluating implementation measures but also the content of IFAs. In fact, the link between these variables is often not avoidable. IFAs might have a global scope but are a local instrument in nature. If the country facilitates a sound relationship between the relevant players, IFAs can develop more easily with respect to both quantitative and qualitative

determinants. At the same time, this dependency on the local level implies that their development is likely to remain limited to countries with strong ties between employers and workers. Nonetheless, the researcher suggests that an estimation of the future development of IFAs in Germany and France would have to be based on both external and internal dimensions. Specifically, in Germany, the quantitative development is likely to depend largely on the initiatives of trade unions and their resources necessary to be able to implement IFAs. Aside from this, multinational enterprises would need to be identified whose internal structures and degree of unionisation favours the commitment to such agreements.

Appendix A – IMF Model Framework Agreement

The IMF Model Framework Agreement

The IMF Model Framework Agreement (Model IFA) was adopted by the IMF Executive Committee as a basis for negotiating International Framework Agreements (IFAs) with transnational corporations.

There are 3 key components to the Model IFA:

- The ILO Core Labour Standards – referenced as such.
- The requirement for contractors and suppliers to observe the standards of the IFA
- Union participation in implementation.

The ILO Core Labour Standards

In 1998 the International Labour Conference adopted a 'Declaration on Fundamental Principles and Rights at Work', considered to be an expression of commitment by governments, employers' and workers' organisations to uphold basic human values. The Declaration commits ILO Member States to respect and promote principles and rights in four categories, whether or not they have ratified the relevant Conventions. The Declaration makes it clear that these rights are universal, and that they apply to all people in all States.

The four categories are:

- Freedom of association and the right to collective bargaining (ILO Conventions 87, 98, 135 and Recommendation 143)
- The elimination of forced and compulsory labour (ILO Conventions 29 and 105)
- The abolition of child labour (ILO Conventions 138 and 182) and;
- The elimination of discrimination in the workplace (ILO Conventions 100 and 111).

These 'core' conventions are at the heart of the Model IFA which stipulates that they be explicitly referenced by number.

The supplier provision

In many cases, the worst abuses of labour rights do not occur in the company that signs the IFA, but in the companies that supply to it. For this reason, the Model IFA contains a clause stating that the company will require its contractors, their sub-contractors, principal suppliers and licensees (franchise-holders) to provide the conditions and observe the standards of the IFA when producing or distributing products or components for the company.

Union participation in implementation

The Model IFA calls for a labour-management monitoring group to be set up. The principle is that unions must have a role in monitoring implementation of the IFA and identifying and reporting any breaches.

Additional Provisions

The Model IFA also states that:

- The company will adopt a positive approach towards the activities of trade unions and an open attitude towards their organisational activities.
- During labour-management conflicts the company will not hire new workers to replace those involved in the dispute.
- Wages and benefits paid for a standard working week shall meet at least legal and industry minimum standards and always be sufficient to meet basic needs of workers and their families and to provide some discretionary income.
- Working hours must not impair worker health and other aspects of productive life.
- A safe and hygienic working environment shall be provided and best occupational health and safety practice shall be promoted.

(IMF 2006: 4)

Appendix B – Overview of IFAs concluded in France and Germany

MNE	Country	Date of Signature	Amendment(s)	Industry	GUF(s)
Danone	France	1988	1989, 1992, 1994, 1997, 2001, 2005, 2007, 2011, 2016	Food processing	IUF
Accor	France	1995	No	Tourism	IUF
Faber-Castell	Germany	2000	2008	Stationery	IFBWW
Hochtief	Germany	2000	No	Construction	IFBWW
Freudenberg	Germany	2000	No	Technology	ICEM
Carrefour	France	2001	2015	Retail	UNI
Volkswagen	Germany	2002	No	Automotive	IMF
DaimlerChrysler	Germany	2002	No	Automotive	IMF
Leoni	Germany	2002	No	Automotive/ Electricity	IMF
GEA	Germany	2003	No	Engineering	IMF
RAG (Evonik)	Germany	2003	No	Mining	ICEM
Rheinmetall	Germany	2003	No	Automotive	IMF
Bosch	Germany	2004	No	Engineering	IMF
Prym	Germany	2004	No	Automotive	IMF
Club Méditerranée	France	2004	2009	Tourism	IUF
Renault	France	2004	2013	Automotive	IMF
Röchling	Germany	2004	No	Automotive	IMF
EDF	France	2005	2009	Electric utility	ICEM, PSI, IFME
Rhodia	France	2005	2008, 2011	Chemicals	ICEM
BMW	Germany	2005	No	Automotive	IMF
Schwan-Stabilo	Germany	2005	No	Stationery	IFBWW
Lafarge	France	2005	2013	Building materials	BWI, IndustriALL
PSA Peugeot Citroen	France	2006	2010	Automotive	IMF
Staedtler	Germany	2006	No	Stationery	BWI ¹⁰¹

¹⁰¹ 2005: Merger between IFBWW and WFBW

MNE	Country	Date of Signature	Amendment(s)	Industry	GUF(s)
France Telecom (Orange)	France	2006	2014	Communication	UNI
WAZ	Germany	2007	No	Media	IFJ/EFJ
Vallourec	France	2008	No	Manufacturing	IMF
Wilkhahn	Germany	2009	No	Office Furniture	BWI
Pfleiderer	Germany	2010	No	Wood	BWI
GDF Suez	France	2010	No	Electric utility	ICEM, BWI PSI
Mann-Hummel	Germany	2011	No	Automotive/ Engineering	IMF
ZF Friedrichshafen	Germany	2011	No	Automotive/ Engineering	IMF
Sodexo	France	2011	No	Consumer Services	IUF
MAN SE	Germany	2012	No	Engineering	IndustriALL ¹⁰²
Siemens	Germany	2012	No	Electronics	IndustriALL
Eurosport	France	2012	No	Media	UNI
Metro Group	Germany	2013	No	Retail	UNI
Total	France	2015	No	Oil and gas	IndustriALL
ThyssenKrupp	Germany	2015	No	Metal	IndustriALL
Société Générale	France	2015	No	Financial services	UNI

¹⁰² 2012: Merger between IMF, ICEM, ITGLWF

List of Abbreviations

BWI	Building and Wood Workers International
CSR	Corporate Social Responsibility
EFA	European Framework Agreement
EMF	European Metalworkers Federation
EWC	European Works Council
GFA	Global Framework Agreement
GUF	Global Union Federation
ICEM	International Federation of Chemical, Energy, Mine and General Workers Unions
IFA	International Framework Agreement
IFBWW	International Federation of Building and Woodworkers
IFJ/EFJ	International Federation of Journalists/European Federation of Journalists
IMF	International Metalworkers' Federation
ILO	International Labour Organisation
IUF	International Union of Food, Agricultural, Hotel, Restaurant, Catering, Tobacco and Allied Workers' Associations
MNE	Multinational Enterprise
OECD	Organisation for Economic Co-operation and Development
ORSE	<i>Observatoire de la Responsabilité Sociétale des Entreprises</i>
PSI	Public Services International
UNI	Union Network International

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Guidelines for Contributors

Introduction

The *JCD&MS* seeks to accommodate the interests of individuals at all levels in the Higher Education sector. A key aim is to provide opportunities for all parties interested in Higher Education to submit and publish work in a peer-reviewed academic journal in respect of issues relating to Contemporary Development, Business and Management, Health and Social Care and Education and Skills. Individuals interested in submitting work for publication in the *JCD&MS* may do so, using a variety of forms. Categories are set out below.

The *JCD&MS* Editorial Panel seeks to expand its remit and focus beyond London Churchill College. To that end, the Principal Editor is particularly committed to providing opportunities for academic and support staff in UK private Higher Education Providers (HE) and researchers situated abroad to produce, publish and share individual and collective research results and academic papers in the Journal.

Categories for Submission

Guidelines on the categories for submission are set out to assist authors in selecting the most suitable format for their submissions. [See 'Presentation Requirements' below.]

- Academic Articles
- Research Reports
- Reviews
- Letters
- Monographs
- For Debate Articles
- Commentaries
- Editorials
- Book Reviews

Academic Articles

Academic articles are original, scholarly outputs that report findings which represent advances in the understanding of a significant problem. Academic articles can have far-reaching implications for the advancement of knowledge in a specific field.

Abstracts

Academic articles should have an abstract, separate from the main text, of up to 300 words. This is not referenced and does not contain numbers, abbreviations, acronyms or measurements unless absolutely essential. Abstracts should be understandable to readers outside the discipline.

The abstract should contain an introduction to the field; a brief account of the background and rationale of the work; a statement of the main conclusions [introduced by the phrase 'Here we show' or 'From this research...' or equivalent]; and finally, 2-3 sentences putting the main findings into general context; so that it is clear how the results described in the paper have moved the subject area forward.

Any numbers provided in the abstract must match exactly those given in the main body of the text or tables. With quantitative studies involving statistical tests, abstracts must provide p values or effect sizes with confidence intervals for key findings. The conclusion of the abstract must state the key findings of the research undertaken.

Keywords

A list of up to eight keywords should be included to identify the contents of the paper.

Structure

Academic articles should open with an introduction of around 500 words, before proceeding to a concise, focused description of the findings. Discussion and analyses of results are required.

Word count

The normal length for academic articles is 3,000-6,000 words, excluding abstracts, tables and reference lists. The word limit can be increased

to in cases where research findings contain extensive qualitative or quantitative results.

Subheadings

The text may contain a few short subheadings. Subheadings should not be more than 40 characters in length.

Figures and Tables

Academic Articles typically have 5 or 6 display items [figures and/or tables]. All tables and figures should be inserted into the main body of the text. The source of the information, whether it be the author's own work or the work produced by another author should be cited immediately below the table. Legends should include keys to any symbols.

Note: In the full-text online edition of the JCD&MS, figure legends may become truncated in abbreviated links to the full-screen version. Therefore, the first 100 characters of any legend should inform the reader of key aspects of the figure or table.

References

Academic articles normally contain up to 50 references. Authors should ensure that the introduction and discussion sections of academic articles cite the most recent relevant literature and not just literature from a single research group, region or country. Academic articles may include systematic reviews and one or two of the pivotal studies that have been summarised in a particular reference.

Research Reports

Research Reports are papers reporting original findings from individual studies [or groups of studies]. The study or studies may be qualitative or quantitative and may involve experimental or non-experimental designs.

Authors of research reports should aim for no more than 5,000 words excluding abstracts, tables, quotations and references. Clinical trials and studies with complex methods/analyses may require greater length to ensure full reporting of all relevant aspects of methods and results.

Reviews

Reviews draw together a body of literature to reach one or more major conclusions. It is expected that reviews will be 'systematic', which means they will set out very clearly the search strategy [including key words where appropriate], the selection criteria for the articles included, and the basis for integrating findings. A review may be up to 4000 words in length, excluding the reference list.

Letters

JCD&MS publishes solicited and unsolicited letters. They may express opinions about articles published in the Journal, report on a development, or comment on some issue of potential interest to readers. They will normally be refereed. Letters do not report new findings, unless they extend findings of a paper published in the JCD&MS. Letters should normally be no longer than 500 words with up to 20 references. If a letter comments upon a paper already published in the Journal, then this should be cited at the beginning of the letter. The author of the paper cited will be given the right to reply.

Monographs

JCD&MS will publish occasionally monographs of 4,000-11,000 words, excluding titles, abstracts, tables, figures and reference lists. Monographs constitute major pieces of substantive writing and in-depth analyses and syntheses that cannot be expressed within the normal word length limits, such as, for example, dissertations or thesis chapters. Monographs might include extensive systematic reviews of major topics or investigate critically a series of linked studies addressing a common research question. They are expected to provide robust theoretical underpinnings to support the primary thesis.

Authors who are interested in submitting such a piece are advised to contact the Principal Editor of JCD&MS in the first instance, as the Principal Editor will only accept monographs which are of substantial importance and aligned with the JCD&MS remit. Thereafter, decisions regarding publication will be based on outcomes of the peer review process [See **The Review Process** below.] There are no grounds for appeal where decisions have been taken by the JCD&MS

Editorial Panel to reject a monograph. However, authors may elect to submit papers to the Journal written in one of the other eight formats, based upon monograph material.

Authors wishing to submit monographs for consideration should submit in the usual way, but should add a note on their cover page explaining that they would like the submission to be treated as a monograph. [See Presentation requirements below.] Monographs should carry structured abstracts [no more than 300 words] and include headings similar to those described for Academic Articles, Research Reports or Reviews.

'For Debate' articles

'For debate' articles are opinion pieces up to around 3500 words in length. They synthesise research in a way that adds important new insights. They should be written in an international context and make one or two key points that are more in the way of opinion rather than fact. The point[s] will normally challenge existing thinking, raise an issue that has been neglected, take an issue forward that is currently being considered, or reinforce one side of a debate that is currently underway. 'For debate' articles can investigate matters of policy, treatment, assessment/diagnosis, theory or methodology and should be written in a lively and engaging style. 'For debate' articles should follow the abstract and article guidelines required for reviews.

Interested parties may submit commentaries about 'for debate' articles in subsequent issues. [See point 7 below.] If commentaries are accepted for publication, then the author of the 'For Debate' article will be given the opportunity to respond to any commentaries made.

Commentaries

A commentary should add a further perspective or point of view to a particularly important item published in the JCD&MS. Rather than being a review of the article, authors should use the findings as a stepping stone to make one or two points of wider relevance to the field. A commentary will normally be between 500-1000 words in length, with up to 20 references. When commenting upon an item published previously in the Journal, a direct reference to the title and the

author should be included at the beginning of the commentary and cited in the reference list. There is no abstract, but commentaries should begin with a one or two sentence summary setting out the main points.

Editorials

Editorials appear at the start of every issue of the JCD&MS. They are significant pieces of academic writing that differ substantially from academic articles, reports or reviews. Their purpose is to stimulate debate, identify issues and push ideas forward. An editorial should make one or two key points that are more in the way of opinion rather than fact. The point[s] will normally challenge existing thinking, raise an issue that has been neglected, take a current issue forward, or reinforce one side of a current debate. Editorials should be cautiously optimistic but provocative in approach. As is the case with 'For debate' articles, the focus is most commonly placed on matters of policy, treatment, assessment/diagnosis, theory or methodology. They should be written in a lively and engaging style with the point[s] very clearly stated and take international perspectives into account. Editorials should be no more than 1500 words in length and contain no more than 20 references. There is no abstract but editorials should begin with a statement of one or two sentences setting out the key points to be made in the work.

Book Reviews

Book reviews should place the book in the context of other literature deemed to be relevant in the field, rather than summarising the content. Books selected for review should be selected on the basis of their general relevance to contemporary developments and/ or management studies. Authors should endeavour to make them a 'good read'. Authors should identify what is good and worthwhile in the book for JCD&MS's varied readers. In cases where a negative appraisal of the book must be made, then the critique should be rendered in a professional manner. Book reviews should be no more than 1,000 words in length. Up to ten references may be cited.

Presentation Requirements

Front sheet[s]: applicable to all forms of submission.

Front sheet[s] should always include the title, a list of authors (including their affiliations and addresses), the word count [excluding abstract, references, tables, and figures], and a profile of the contributor of about 300 words. If applicable, declarations of competing interest and clinical trial registration details should be provided.

Presentation style.

Note: Contributors not meeting the following requirements will generally be asked to resubmit their work.

- Papers must be submitted in Microsoft WORD 2000 [or higher version].
- Margins): 2.54 top and bottom and left and right.
- Alignment: justified.
- Title: Arial 14-point font and in bold letters.
- Names of Authors: 12-point font.
- Headings and sub-headings: Arial 10-point, Bold, with 1.5 line spacing
- Main text: Arial 10-point, with 1.5 line spacing
- Paragraphs: left margin alignment
- Long quotes: indented, Arial 9 and single spaced
- Reference list, individual entries: single spaced
- Pages: numbered
- Footnotes: Arial point 9 and single spaced

Referencing.

Appropriate in-text citations should be used, and a full reference list should appear at the end of the paper. Authors are expected to use the Harvard Referencing system [Author, date] for listing references [if any author is unsure of the reference listing style please contact *JCD&MS*]. In the reference list, contributors should include the names of the first six authors for a single work; thereafter, use the term *et al.* The name of the last author should also be included if this person is the senior author for the paper. Issues/parts numbers should be included. Pertinent citations to conference abstracts and/or unpublished work are welcomed, providing they support claims

made in the submission. Additional information is provided in the *JCD&MS* Guidelines for Harvard Referencing.

Submission

Manuscripts should be submitted in a single Microsoft Word file. Files submitted in other text versions, for example, PDF or Apple will be returned to the contributor who will need to resubmit the manuscript, using the appropriate file format and presentation requirements. Manuscripts should be emailed to journal@londonchurchillcollege.co.uk, copy to t.anderson-jaquest@londonchurchillcollege.co.uk within the time frame advertised under the 'Call for Papers'.

Defamatory statements

Authors should refrain from making defamatory statements about specific individuals, organisations or customs, whether or not they believe such statements are justified.

Permission to reprint source material

If a paper uses all or parts of previously published material, the author must obtain permission from the copyright holder concerned. It is the author's responsibility to obtain these permissions in writing and provide copies to the *JCD&MS*.

Histograms

Do not include histograms with three-dimensional blocks or shading as this can make interpretation difficult.

Colour illustrations

Authors are expected to pay the full cost for reproducing colour artwork in hard copy publications. Therefore, if there is colour artwork in the manuscript when it is accepted for publication, then the Principal Editor of *JCD&MS* will require authors to defray such costs before the paper can be published in hard copy.

Electronic figures for publication

Please contact the *JCD&MS* for instructions regarding any high-quality images that are included in the submission.

Supporting information

Additional material of comprised of lengthy appendices [e.g. extensive reference lists or mathematical formulae/calculations], deemed to be relevant to a particular submission but not suitable or essential for the print edition of the Journal, may also be considered for publication in the on-line version.

English-language editing

If English is not the first language of authors, they are advised to have their manuscript edited by a native English speaker prior to submission. Wherever possible, the Principal Editor of *JCD&MS* will try to accommodate papers from authors in countries where proofreading resources in English are not available. However, if the meaning of the text provided in English is unclear, then the Principal Editor will return the manuscript to the contributor and request the contributors to re-submit work at a suitable English standard.

Non-compliance with editorial requirements

A manuscript that does not comply with journal requirements will be returned to the author.

Ethical Principles

JCD&MS supports ethical principles. As such, when submitting papers online, authors will be asked to state that:

All authors have been personally and actively involved in substantive work leading to the report and will hold themselves jointly and individually responsible for its content;

All relevant ethical safeguards have been met in relation to patient or subject protection, or animal experimentation, including, in the case of all clinical and experimental studies review by an appropriate ethical review committee and evidence of written informed patient consent

Papers will be returned that contain sexist, racist or other non-acceptable language.

Declarations of interest

Any declarations of conflicts of interest should appear after the list of authors and addresses. Declarations of interest do not indicate

wrongdoing, but they must be declared in the interests of full transparency. For example, any contractual constraints on publishing imposed by an organisation or private party that has funded the research must be disclosed. The time window for declaring such financial links is normally within three years of the date of article submission.

If an undeclared conflict of interest comes to light, the Principal Editor reserves the right to withdraw the paper from the *JCD&MS* production process.

Plagiarism

Plagiarism involves using someone else's work without appropriate attribution. If sections of text numbering more than 10 words have been copied verbatim these must be put in quotation marks and a full citation given. Copying more than a few lines verbatim is not normally acceptable unless a specific reason can be given and permission has been obtained from the owner of the copyright [and the author, if different]. We will treat plagiarism as serious professional misconduct and respond accordingly.

The Review Process

Review Stages

Each manuscript is screened initially by the Principal Editor. Those deemed to be inappropriate for publication *JCD&MS* will be declined without going to full review. In those cases, authors will receive an explanation as to why the manuscript has been declined.

In addition, the Principal Editor will also return manuscripts to contributors that require substantial re-writing, because the text is unclear, the material has been poorly organised, or substantial errors in written English exist that could have been remedied had the contributors proofread their own material and conducted spelling and/or grammar checks. The initial screening process may take up to three to four weeks. Contributors who are asked to re-submit work will be given extra time to do so.

Manuscripts that pass this stage are sent to two Reviewers [who may be *JCD&MS* Editorial Panel members]. Reviewers may return the manuscript un-reviewed if a serious limitation is identified; otherwise, both reviewers will provide feedback

about each submission to the Principal Editor, who will communicate the recommendations made by the two reviewers to the authors. The process should take no more than two weeks but could take up to four weeks.

If authors are invited to revise and resubmit a manuscript, then they should submit the revised version by the due date set in order to meet issue publication deadlines. An extension may be granted, if requested. A decision on the revised version may be taken by the Principal Editor or she/he may consult an Editorial Panel member or put the revision through another full review process, depending on the nature and extent of the revisions that have been requested. A decision on the revised version should normally take less time than the original review process.

Evaluation Criteria

- Work submitted for publication in the *JCD&MS* is evaluated according to the following criteria:
- Degree to which the contribution fits within the remit of *JCD&MS*;
- Appropriateness of the analysis;
- Evidence of original thinking, including new ideas and insights;
- Significance of the theoretical and methodological contributions, if applicable;
- Appropriateness of the literature review, if applicable;
- Implications for practitioners, academicians and scholars;
- Quality of the discussion and interpretation of the results;
- Organisational structure;
- Coherence and clarity of text;
- Professional standard of writing (grammar, punctuation and spelling).
- Appropriate use of the Harvard referencing system.

Reviewers' Disclosure

Reviewers have the option of disclosing their identity to the authors by adding their name to the bottom of their review comments. The Editorial Panel encourages this in the interests of transparency.

It is important to bear in mind that the comments received by authors are primarily intended to help

authors make revisions, either for publication in the *JCD&MS* or submissions elsewhere. Occasionally, the decision not to publish an article will be made on grounds of priority given the pressure on space within a particular issue of the Journal. In those cases, individuals will be informed of opportunities available to resubmit their work at a later date.

Appeals

Requests for appeal will usually be considered only where the author makes a case that one or more Reviewers have clearly made a substantive mistake. Appeals will not normally be considered in cases where there is a difference of opinion about the importance of the findings nor in cases where the author believes that issues identified by the reviewers can be resolved if s/he presents a revised version.

Proof-reading and Corrections

Authors are responsible for all statements made in their contributions. Therefore, it is essential that contributors ensure their work has been carefully proof-read prior to submission. All manuscripts will be proof-read by a member of the *JCD&MS* Editorial Panel, but the *JCD&MS* will not accept responsibility for any statement or textual errors appearing in the published work that the author has failed to correct prior to final submission.

Copyright

It is a condition of publication that authors grant copyright to the *JCD&MS* for all submissions, including abstracts and illustrations, but permission to publish work in other sources is normally granted, providing requests are made to the Principal Editor. Authors are responsible for obtaining permission to reproduce copyright material from other sources.

Dr Tommie Anderson-Jaquest, PhD, FHEA, FISM
Principal Editor, *JCD&MS*, London Churchill College
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